THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Lines

Upon the death of the Rev. A. F. Lyde.

'T is done—the weary struggle 's past—
The trembling and the dread—
The darksome vale is left at last,
And thou art with the dead!
"Beauty for ashes," and the light
Of heavenly day for sorrow's night;
For sunken eye and trembling limb,
The spirit-shape of Cherubim;
And for earth's tainted joys, divine
And ceaseless extacies are thine!

We would not mourn thy parting hence,
But hail the happy flight
From the low trammellings of sense,
And sin's debasing might.
We would not, but that o'er the world
The brooding clouds of death are furl'd,
And souls are hurrying wave on wave,
And breaking on life's shore, the grave;
And when to this sad scene we turn,
'T is not for thee but *them* we mourn.

For thy touch'd spirit was on fire
With an heroic zeal;
God's glory was thy soul's desire,
And man's immortal weal.
Thy loins were girt, thy staff in hand,
And in thy heart thy Lord's command,
And thou wert burning to depart,
And light and life and joy impart;
To open in the waste a spring,
And make dark China's deserts sing.

Yes—now I see thee in our midst,
As our grieved bosoms swell,
Shivering with feeling as thou bid'st
Thy brethren all farewell!
Again I hear that solemn tone
Which told the struggles thou hadst known—
"Quench not the Spirit!" was the word
Which, mid thy gushing tears, we heard,
Marking, in thy then fervent breath,
The hollowness of coming death.*

Mysterious God! whose anger hath
Issues of joy and good,
Who scatterest blessings in thy wrath,
And frown'st beatitude;
Whose whirlwinds and whose lightnings bring
A blessing on their fearful wing,
Make us to feel, in this the hour
Of sorrow's wild and tempting power,
How poor the thoughts of erring dust,
And that thy judgments all are just.

Now joy to thee, thou ransom'd one,
For thou hast gone on high;
The crown of glory thou hast won,
And wed felicity!
The Saviour who hath led thee here
Through earth's dark wilderness and drear,
Shall guide thee with a friendly hand
Through all that green and better land,
Th' unvision'd Paradise above,
Where thought is bliss, and life is love. B.

General Theological Seminary, N. Y.
Nov. 22, 1834.

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* An allusion to the incidents of the last meeting of the Missionary Society of the General Theological Seminary, of which he was the President. At that time he told us of his hopes and fears: of his hopes that he might yet be enabled to proceed to China as a missionary, and thus fulfil the warmest wishes of his heart;—of his fears that the hand of death was already upon him. After a striking description of the struggle through which he had passed in coming to the determination to go abroad, and expressing the conviction that he had resisted the strivings of the Spirit of God urging him to the work, he concluded with the impressive admonition, not soon to be forgotten by those who heard him, "Quench not the Spirit!"

THE CHURCHMAN.

SACRED POETRY.

Songs and Hymns, in honor of their gods, are found among all people who have either religion or verse. There is scarcely any pagan poetry, ancient or modern, in which allusions to the national mythology are not so frequent as to constitute the most copious materials, as well as the most brilliant embellishments. The poets of Persia and Arabia, in like manner, have adorned their gorgeous strains with the fables and morals of the Koran. The relics of Jewish song which we possess, with few exceptions, are consecrated immediately to the glory of God, by whom, indeed, they were inspired. The first Christians were wont to edify themselves in psalms, and hymns, and spiritual songs; and though we have no specimens of these left, except the occasional doxologies ascribed to the redeemed in the book of Revelation, it cannot be doubted that they used not only the psalms of the Old Testament, literally, or accommodated to the circumstances of a new and rising Church, but that they had original lays of their own, in which they celebrated the praises of Christ as the Saviour of the world. In the middle ages, the Roman Catholic and Greek churches statedly adopted singing as an essential part of public worship; but this, like the reading of the Scriptures, was too frequently in an unknown tongue, by affectation of wisdom, to excite the veneration of ignorance, when the learned, in their craftiness, taught that "ignorance is the mother of devotion;" and ignorance was very willing to believe it. At the era of the Reformation, psalms and hymns, in the vernacular tongue, were revived in Germany, England, and elsewhere, among the other means of grace of which Christendom had been for centuries defrauded.

The translation of the Psalms by Sternhold, Hopkins, and others, in the reign of Edward VI., with some slight improvements, keeps its place to this day in many churches of the English Establishment. The merit of faithful adherence to the original has been claimed for this version, and need not to be denied, but it is the resemblance which the dead bear to the living; and to hold such a version forth (which some learned men have lately done) as a model of standard psalmody for the use of Christian congregations, in the nineteenth century, surely betrays an affectation of singularity, or a deplorable defect of taste. A few nervous or pathetic stanza may be found here and there, for it was impossible, in so long an adventure, to escape falling into a better way now and then.

Nearly as inanimate, though a little more refined, are the Psalms of Tate and Brady, which, about a century ago, were honored by the royal authority to be sung in those churches which chose to receive them. But they have only partially superseded their forerunners; many people preferring the rude simplicity of the one to the neutral propriety of the other. There are, however, even among these, several passages of considerable worth, such as one would wish that all the rest had been. The 139th Psalm has been deservedly commended.

A third version, by the Rev. James Merrick, of Oxford, was published at a later period, for which the king's license to introduce it into the churches could not be obtained. It is only wonderful that the privilege should ever have been sought, on the recommendation of men of learning and taste, in behalf of a work of such immeasurable verbiage, as these paraphrases exhibit. Take a specimen from Psalm 85th: "*Righteousness and Peace have kissed each other*:"

> "With mutual step advancing there,
> Shall *Peace and Justice*, heavenly pair,
> To lasting compact onward move,
> Seal'd by the *kiss* of sacred love."

Here it must be evident, that the four words in italics, express the whole sense of the text, and that all the rest is garniture. Yet Merrick was an elegant scholar, and no mean poet. His version of Simeon's song, (page 107 in this collection,) and the hymn, "Behold yon new-born infant grieved," (page 286,) are creditable. There is a compactness and economy both of matter and words in some stanzas of the latter, which Pope himself never exceeded. An abridgment, or rather a series of extracts from Merrick's volume, might be made a truly valuable help to public devotion, as may be seen by reference to the 39th Psalm, given in the present selection, (page 69,) where five stanzas, culled from seventeen, form a most affecting funeral meditation.

Of modern imitations of the Psalms, it is not necessary to give an opinion here. Without disparagement to the living or the dead,—and to borrow the idea of an Italian poet, in reference to the lyre of Virgil,—it may be said, that the harp of David yet hangs upon the willow, disdaining the touch of any hand less skillful than his own.

But turning more directly to the subject of these remarks, in connection with the contents of this volume—though our elder poets, down even to the Revolution, often chose to exercise their vein on religious topics; *since* that time there has been but one who bears a great name among them, who has condescended to compose *hymns*, in the common accepted sense of that word. Addison, who has left several which may be noticed hereafter, though he ranks in the first class of prose writers, must take a place many degrees lower in verse. Cowper, therefore, stands alone among "the mighty masters" of the lyre, as having contributed a considerable number of approved and popular hymns, for the purposes of public or private devotion. Hymns, looking at the multitude and mass of them, appear to have been written by all kinds of persons, except poets; and why the latter have not delighted in this department of their own art, is obvious. Just in proportion as the religion of Christ is understood and taught in primitive purity, those who either believe not in its spirituality, or have not proved its converting influence, are careful to avoid meddling with it: so that, if its sacred mysteries have been less frequently and ostentatiously honored by the homage of our poets within the last hundred and fifty years than formerly, they have been less disgraced and violated by absurd and impious associations. The offence of the cross has not ceased; nay, it exists, perhaps, most inveterately, though less apparently, in those countries where the religion of the state has been refined from the gross superstitions of the dark ages; for there the humbling doctrines of the Gospel are, as of old, a stumbling-block to the self-righteous, and foolishness to the wise in their own esteem. Many of our eminent poets have belonged to one or the other of these classes; it cannot be surprising, then, that they either knew not, or contemned "the truth as it is in Jesus."

There is an idle prejudice, founded upon the misapprehension of a passage in Dr. Johnson's life of Waller, and a hint of the like nature in his life of Watts,—that sacred subjects are unfit for poetry, nay, incapable of being combined with it. That their native majesty and grace cannot be heightened by any human art of embellishment, is most freely admitted; but that verse, as well as prose, may be advantageously associated with whatsoever things are true, honest, just, pure, lovely, and of good report, in religion, we have the evidence of the Scriptures themselves, "in the law of Moses, and in the Prophets, and in the Psalms," where they testify concerning Christ and his sufferings, in strains the most exalted that poesy can boast. We have evidence to the same effect in many of the most perfect and exquisite compositions of uninspired poets, both in our own and in other countries. The Editor of "The Christian Psalmist" hopes to have an early opportunity of showing that Dr. Johnson's assertion respecting the incompatibility of poetry with devotion, is not nearly so comprehensive as it has been ignorantly assumed to be; and that what he has actually asserted on this head, is invalidated by matter of fact, the only satisfactory test of the truth of such positions. At present it will be sufficient to affirm, in despite of this oracle of criticism,—which, when examined closely, will be found as ambiguous, and as capable of being explained to nothing, as other oracles were wont to be,—that, had our greatest poets possessed the religious knowledge of our humblest writers of hymns, they might have been the authors of similar compositions, not less superior to the ordinary run of these, than their own best poems are above the incorrigible mediocrity of their contemporaries. But in their default, we are not without abundant proof, that hymns may be as splendid in poetry as they are fervent in devotion; and in this volume will be found many popular pieces, the untaught workmanship of men who had no names in literature, but whose piety inspired them to write in verse, and sometimes with a felicity which the most practised masters of song might envy, but, unless the "Spirit gave them utterance," could not compass with their utmost art.

(*To be continued.*)

From Le Bas' Life of Wiclif.

WICLIF'S TRANSLATION OF THE BIBLE.

Before we retire from the consideration of this great work, it will be proper to notice the astonishing rapidity with which the copies of it were circulated among all classes of the people, in defiance of obstructions, which, at this day, it is difficult for us to appreciate, or even to imagine. The astonishing powers of the press almost disable us from realizing to our conceptions the impediments through which literature had to force its way, in the ages previous to that invention. Those impediments, however, may be partially estimated from the fact, disclosed to us by the register of Alnwick, Bishop of Norwich in 1429, that the cost of a Testament of Wiclif's version was no less than 2*l.* 16*s.* 8*d.*, a sum, probably, equal to 30*l.* of our present money, and considerably more than half the annual income which was then considered adequate to the maintenance of a substantial yeoman. To procure a copy of the whole English Bible must, therefore, have demanded a sacrifice greater than that which, in our days, is required to command the most sumptuous and splendid elegances of literature. To this discouragement must be added the anxiety and the danger which this precious possession carried with it, wherever it went. During the time which elapsed from the reign of Henry IV. to the period of the reformation, the owner of a fragment of Wiclif's Bible, or indeed of any other portion of his writings, was conscious of harboring a witness, whose appearance would infallibly consign him to the dungeon, and possibly to the flames. He must, consequently, have eaten the bread of life *in secret, and with carefulness*, and must have drank the waters of life *with astonishment and trembling of heart*. And yet, in defiance of obstruction and persecution, the work went on. Neither the ruinous cost of literary treasures, nor the jealous vigilance of an omnipresent inquisition, were able to repress it. The stream continued to force its way, in a sort of subterraneous course, till the season arrived when it should burst forth, and refresh the land with its fruitful inundation. 'Then was the sacred Bible sought out from dusty corners: the schools were opened; divine and human learning raked out of the embers of forgotten tongues; princes and cities trooped apace to the newly erected banner of salvation; martyrs, with the unresistible might of weakness, shook the powers of darkness, and scorned the fiery rage of the old Red Dragon.'*

ORIGIN OF TRANSUBSTANTIATION.

"It would be unseasonable, and utterly useless to introduce here a lengthened history of the disputes which had long agitated the Church, respecting the mysterious presence of the body of Christ in the Eucharistic elements. That it was present, in some mode or other which sufficiently warranted the faithful to speak of it as *really* present, seems to have been the general and almost unanimous opinion of the Church from the earliest times; although, as may readily be imagined, every attempt to explain this *reality*, and to reconcile it with the notion of a mere sacramental or symbolical presence, was sure to involve the disputants in a labyrinth of perplexity and self-contradiction. Up to the middle of the ninth century, however, as Mosheim observes,† 'both reason and folly had been left free in this matter; nor had any imperious mode of faith suspended the exercise of the one, or restrained the extravagance of the other.' The first person who undertook to reduce the doctrine of the Church to certainty and precision, was Pascasius Radbert, a monk, afterward abbot of Corby: who maintained, that, after the consecration of the bread and wine, nothing remained of those symbols but the outward figure; under which figure, the very same body that suffered on the cross was *really* and *locally* present. This opinion was speedily opposed by the two eminent divines, Bertram, and Johannes Scotus: but the controversy was still left to exhaust itself, uncontrolled by any definite sentence of the Church. In the eleventh century, when the dispute burst out again, the cause of reason and common sense was vigorously sustained by the celebrated Berengarius, Archbishop of Angers, who persisted in teaching that the elements, after consecration, preserved their natural and essential qualities, being nothing more than symbols or representatives of the body and blood of the Saviour. By this time, however, the hierarchy of Rome appear to have become sensible, that the doctrine, which gave to the sacramental rite the character of a prodigy, was admirably fitted to exalt the mystic and hierurgical dignity of the priesthood. The theology of Berengarius was, accordingly, assailed with outrageous vehemence. The terrors of spiritual power were levelled against it, fiercely and angrily by Leo IX. and Nicholas II., somewhat more faintly and doubtfully by Gregory VII. The heretic was compelled to sign, successively, three distinct confessions, each differing from the other, but all of them amounting to an abjuration of his own real opinions; and his latter days were passed in exercises of penitence for his unworthy dissimulation.‡ It was not, however, till the beginning of the thirteenth century that all liberty of speech and opinion, relative to this subject, was finally suppressed. The Pontiff who claims the honor of this triumph over human reason is Innocent III. In the fourth council of Lateran, (which was held in 1215, and at which were assembled a vast concourse of ecclesiastics, besides the ambassadors of nearly all the powers of Europe,) he formally established that doctrine, which, to the present hour, is held by the Church of Rome as the only orthodox and true one, and which, from that time, has been uniformly designated by the term transubstantiation. This word, which was unknown before the days of Innocent III., was introduced to express the precise nature of the change effected in the elements at the moment of consecration. It is obvious that the grand difficulty which thoughtful persons would have to encounter, in receiving the doctrine in question, arose from the astounding circumstance, that the mystic words of the priest left the sensible qualities of the sacramental bread wholly unaltered. That Christ himself should, in some mysterious and spiritual sense, be present at the solemnity, might not be too much for the faith of the most enlightened believer. But, that an actual change should take place, of which the senses should give not the slightest notice,—that the holy thing received by the communicant should still retain precisely the same shape, the same color, and the same taste, which belonged to the unconsecrated wafer,—was a subject of endless perplexity to all, except those who were prepared for an absolute and unconditional surrender of their faculties to the authority of the Church. In order, therefore, to confound and repel the stubborn testimony of the senses, the Mendicant Orders, who were the creatures of the Pontiff, called in Metaphysics to the aid of Superstition. They scrupled not to maintain, that, although substances are usually known to us only by their sensible properties, or accidents, yet no substance is, in its own nature, inseparable from its accidents. A miracle might disunite the qualities from their proper subject; and these qualities might continue to act upon our senses, even after the subject itself was destroyed or withdrawn. And such a miracle, they contended, was actually performed at every celebration of the Eucharist. The *substance* of the bread was taken away the instant the words of consecration had passed the lips of the priest, and the *substance* of Christ's body was introduced in its place. Our senses, it is true, give us no intelligence of this substitution; for our senses take no cognizance of the interior essences of things. The substance of the body of our Lord, when invested with the sensible properties of the wafer, would, consequently, affect the senses precisely as the wafer itself affected them, previously to its consecration. To appeal, therefore, to the evidence of the senses, was, in effect, to call in witnesses which could depose nothing as to the matter in question. And the grand difficulty being thus disposed of, by a process of metaphysical legerdemain, mankind were left without excuse, if they refused the mystery of *transubstantiation!*"

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* Milton on Reformation in England.
† Eccl. Hist. vol. ii. p. 340.
‡ Mosheim, vol. ii. p. 558–569.

"L.," in the Protestant Episcopalian, publishes part of a sermon delivered in Philadelphia on the late Thanksgiving. We give an extract.

The Protestant Episcopal Church in the United States first assumed a distinct attitude as part of the Catholic, or Universal Church of Christ, in 1784; and its course since that period has been such as is well calculated to swell our bosoms with gratitude, and make our hearts overflow with joy. We were *then* without episcopal supervision—now 15 bishops bear the commission of the Apostles; and the venerable father, who was with the first that brought the spiritual blessing from across the waters, is still among us, supplying the counsels of hoary wisdom to the Church, and pouring his pastoral instruction into our ears, a spectacle of wonder alike in the extremity of his age, the stability of his physical powers, and the spring-like vigor of his intellect.

At the first organization of our Church, he could see around him less than 100 clergy; more than 600 now trace the sacred commission which they bear through him, and at least 200 candidates are preparing for the ministry.

The number of churches at that period amounted to but 100; now we can enumerate more than 500 organized congregations. The favorable regard which our Church is daily winning from the pious and prudent among all Christians, for stability in doctrine, for sobriety of worship, for a scriptural and holy character, and for a most wise and happy organization, presents no slight ground of thankfulness, when we remember how much of political obloquy and of unmerited abuse her constitution, her liturgy, her usages and her ministry, have at times encountered.

It is supposed that *two-fifths* of the clergy, who now serve at her altar, are converts from other denominations. In our own Diocese,* more than *thirty* of our seventy clergymen have entered our folds from other pastures, and *seven* out of the eleven parochial clergy in our city† were brought up originally in connexion with other persuasions of Christians.

It is a peculiar feature, too, in the history of our Church, that whenever distractions have arisen in her councils, the adjustment by the appropriate tribunal of the questions which stirred them into existence, has always been the sure precursor of returning peace and quietness.

Our clergy have submitted to the decisions of our Church tribunals. Our laity have steadily preferred the unity of the Church before schism and division. We have no new congregations formed by parochial faction. No diocese, however divided in sentiment, or heated by excitement, has ever split apart and attempted a hostile organization.

To estimate the value of our privileges, look abroad for a few moments to the unhappy condition of others. "Ichabod"—*the glory is departed*"—is inscribed on the Church of the Pilgrims. Year after year the wedge of discordant doctrine has been driven further and further into the body of the Presbyterian Church, until it is declared to be on the eve of a convulsive separation. Speculations introductory to error, and dismally subversive of the Gospel, are openly maintained as fundamental doctrines, in seats of learning where a purer theology once flowed from the lips of a Dwight. Unappeasable rancor, and incurable division, now brood over the once peaceful, quiet, and harmonious community of the Friends. Two separate organized ecclesiastical bodies exist, claiming the appellation of the Methodist Church. And distraction and discord are said to reign almost to anarchy, in the churches of the Baptists.

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* Pennsylvania. † Philadelphia.

From Memoirs of De Ricci.

ABUSES.

The Prior complains bitterly of the great number of priests resident in Florence, who *neither knew, nor could do any thing beyond saying a mass!* Want, says he, compels them to employ themselves as intendants and preceptors in large families, to buy, to sell, to manage the domestic affairs of their masters; to conduct their children to the promenade, and even to take charge of a stable at so much per month, as if they were grooms; all in the hope of obtaining a benefice from the family by which they are employed. The proper method of remedying such disgraceful practices, is to refuse benefices to all those who had descended to such degrading services. The poorer priests might be allowed to confess the nuns, after the monks had been deprived of the office, and they would gain by that means what the *latter were in the habit of receiving for it!* Those ecclesiastics who are constantly in pursuit of honors and dignities; who busy themselves in intrigues to obtain them, and then recruit themselves from the fatigues of their despicable intrigues in places of public amusement; might undertake *gratis*, the administration of hospitals, visit them for the purpose of seeing that the duties were properly discharged, &c. This would be a great saving to these useful establishments, and a subject of noble emulation for the young priests, who would thereby be led to consider the practice of virtue, and zeal in the cause of beneficence, as the only way of accomplishing their desires.

The scandal which arises from those priests, denominated *coachmen* and *postilions*, &c., from their *saying mass as if they were running post*, and who are constantly in a hurry to go from one church to another, in order to do as much business as possible, ought to be ended. The sacristies might also be served by laymen, which would diminish the useless and frightful number of clerks of the lower classes; who, like the two hundred clerks of the Metropolitan Church, waste their time till the age of twenty-five, without learning any thing, and then get themselves consecrated as a reward for their pretended services. People would not then make it a subject of remark, that Florence, out of a population of 80,000 inhabitants, maintained 3000 priests, while out of a population of 400,000 at Vienna, there are only 300. The theatres, coffee-houses, and other places frequented by monks, would also be less encumbered with their presence.

RISE OF THE PAPACY.

"During the early ages of the Church, no instance occurs of any general and perpetual reservation by the councils in favor of the Pope, nor of any limitation of the power of the bishops prescribed by the Popes themselves. What now remains of the applications which were made to Rome at that time, are in fact any thing but reservations or limitations. The practice then was, to communicate to the Bishop of Rome the most difficult and important cases which occurred; to inform her of the fortunate or unfortunate state of the churches which were spread abroad in different parts of the world, and to request her to interest herself in regard to them. The Church of Rome communicated in the same manner her affairs to the other churches, particularly to those which were the most celebrated and most respectable. As they only formed altogether one body and family under the authority of one supreme and invisible Head, Jesus Christ, every thing which occurred, whether fortunate or unfortunate, was considered as affecting the whole. The communications to the Church at Rome were naturally of more frequent occurrence than to any other, from its being the most important and respectable. That circumstance, however, does not by any means prove a right of reservation on her part, which is contradicted by what actually took place on such occasions; the most authentic of the ancient decretals being only simple advices or exhortations.

"Rome herself did not even pretend to the possession of any legislative authority. The Popes, when they were consulted on any point, either solved the doubts which were proposed, or prescribed the observation of rules, not on the authority of any laws enacted by themselves, or any right of reservation, but on that of tradition and the canons, to which they acknowledged themselves bound to yield obedience. Whenever they attempted a departure from these principles, or sought to convert them to any bad purpose, the rest of the Churches protested against the irregularity of the proceeding, and boldly applied to it the proper remedy.

"There can be no doubt that the attempt to legislate for, and to command the rest of the Churches, took its origin after the period of the *false decretals*, and that it was not made either immediately or at once; for, in general, even the decrees of Innocent III., and Alexander III. retained for a long time after that period, the mere character of exhortations and advices. The frequency, however, of these consultations, the universal ignorance which prevailed every where except at Rome, and the political circumstances of the times, made the advice of the Popes to be carried into effect without the slightest hesitation or modification. Hence, in the course of time, they were considered as of equal authority with the laws; while the Popes themselves, not finding any resistance to their injunctions, and pretending to believe that they were invested with authority to pronounce them, went so far as to arrogate that every thing relating to the Church was within the cognizance of their jurisdiction.

"Nothing is more common than to see absolute and unlimited power degenerating into excess and tyranny; and such was the case with the authority of the Popes. The extravagances of the despotism of the Court of Rome, gave rise to murmurs and dissatisfaction. The power which they enjoyed was never a source of peace and tranquillity. The concordats of Germany and France, the pragmatic sanctions, the liberties of the Gallican Church, as they were called, are all of them to be considered as so many proofs of the opposition which was made to the attempts of the Court of Rome, and as so many bulwarks raised by the bishops and the people, with the view of preserving to themselves some portion of their primitive and indestructible rights.

"The councils of Constance and Basle wished to strike at the very root of the evil; that of Trent attempted to restore to the bishops as much of their authority as the preponderance of the Court of Rome would permit. All these attempts have been unsuccessful; and Rome, by the creation of its various congregations, has devised so many methods of multiplying its reservations, that they have become so numerous as scarcely to leave at the disposal of the bishops a shadow of the authority which originally formed a part of the episcopal character."

EDUCATION AND MISSIONARY SOCIETY.

Extract from the Third Annual Report.

Let the individual members of the Church lay to heart *their responsibility and their duty.* Let each one ask himself, if he has gone to the full measure of convenience and ability. Let *the rich, especially*, ask themselves, if it were not better that their surplus means should be speeding onward the cause of righteousness, and peace, and truth, than to be adding to the condemning weight of that untold and unused silver and gold, "the rust of which," in the emphatic language of an Apostle, witnesseth against" its possessors? The Board would, in this connexion, *earnestly solicit contributions to the Permanent Fund of the Missionary Branch of the Society*, as tending to place our Missions on safe and stable grounds. Small as that fund now is, its interest already pays the stipend of *two Missionaries*.

Let the charities of domestic life and the *arrangements of the domestic circle* further our important objects. In every household of our communion, let there be a treasury into which its members may cast the fruits of *common retrenchment*, the savings of individually relinquished indulgences, or the avails of extra personal industry.

Let our Churches *arise to their duty in their proper spirit and strength.* We look for the time when, instead of *a hundred*, not *one* shall be reported as delinquent. Our *city* churches, especially, should not be found wanting. A disappointment even in one expected contribution from them is heavily felt. From *them* liberality in amount, as well as punctuality in time, is justly expected. In these particulars they should be *exemplars to the Diocese.* Our *country* churches, however small in numbers, or straitened in resources, should not *on these accounts forbear to give.* The rivulets form the stream, the fractions the integer,—the units the thousand. If but a single dollar can be collected, let it be as freely sent in as it will be gratefully received. The smallest contribution awakens in a parish an interest in behalf of the institution, and forms the germ of valuable fruit to be hereafter gathered.

Above all, the Board recommend the formation of auxiliaries. These cause the Society to be known and felt, and to have a representation wherever they are established. On the celebration of another anniversary, they hope to announce the names of many new associations as tributary to them in their important work.

AUX. N. Y. BIBLE AND COMMON PRAYER BOOK SOCIETY.

Extract from the Nineteenth Annual Report.

From the report of the Agent it will be observed, that during the past year there have been printed from the stereotype plates lately purchased more than 3000 Bibles; there have likewise been printed of Common Prayer-books 8750, and of Hymn-books 2000; making in the aggregate nearly 14,000 volumes this year printed by the Society. There have been gratuitously distributed 261 Bibles, 269 Testaments, 206 Hymn-books, and 3603 Books of Common Prayer; making in the whole a gratuitous distribution of 4339 books. From the foregoing it will be seen, that the most has been made of the slender means of the Society; and before proceeding to make any observations which may seem not only appropriate to the occasion, but absolutely required by it, the Managers beg leave to advert to the situation of this Diocese, as bearing upon the condition of our Society.

At the period of the last annual Convention of this Diocese the number of missionary stations appeared to be not less than 103. These missionary stations require the aid of precisely such a Society as this. Were the Missionaries at these several places adequately supplied with the Holy Scriptures, and the pure, evangelical, and inspiring Ritual of our own Church, it might not be easy to estimate the happy effects that would ensue. Fifty copies of the Holy Bible and as many of the Common Prayer-book, beside Testaments and Hymn-books, would probably not be an extravagant average for the annual supply of each station. This distribution, aided by a clear and sober exposition of the Holy Scriptures, and by a bold, ardent, and persuasive preaching of the Gospel, would afford a reasonable ground, not only for a rapid promulgation of a knowledge of the kingdom of the Redeemer, but for a sound understanding of his doctrines, for a happy acceptance of his promises, and for the judicious establishment of a Church upon earth, in that devout and elevated form of public worship, whose consolations we are permitted to enjoy, and whose consolations we therefore are anxious to extend. The power, however, of annually distributing 5000 copies of the Bible and as many of the Prayer-book, we fear that we must sigh for in vain. Why our ability should remain so contracted, we confess we know not; for in this diocese alone, there are about 200 clergymen, between 10,000 and 11,000 communicants, and perhaps four or five times that number who have been admitted into the bosom of our Church by the sacred rite of baptism, solemnly assumed by them in their maturer years. Of this army of Christians, what a small pittance from each would accomplish a noble result; would send far and wide to be most judiciously distributed and clearly explained the glad tidings of peace and salvation; and would establish in all parts of our diocese, and thence we know not how much further, "the Church of the living God, the ground and pillar of the truth." The means, therefore, are not wanting in ourselves; and if our objects be good, we must look for the cause of the deficiency of our supply elsewhere than in the smallness of our resources. We would not be understood as wishing to limit our exertions to our missionary establishments, our own diocese, or our own Church. The report of the Agent shows the extent of our operations far beyond these limits; and we would, if we could, send our heralds on the high roads and in the wilderness, on the mountains and the seas, until every language, however obscure, resounded with the tidings of eternal life; and every people, however remote, were made recipients of its blessings. Such effects, however, we can but remotely look for; and in the meanwhile we point you to our immediate neighbors, simply to show how great and urgent are their demands, how poor is their supply, and how rich a harvest we are suffering to be lost, not for want of strength to take it in, but from an absolute, and perhaps we may add, a culpable inaction.

PROTESTANT EPISCOPAL TRACT SOCIETY.

Extract from the Twenty-fifth Annual Report.

During the past year 98,000 Tracts have been *printed.* These contain 1,990,000 pages. Add to these the number of Tracts (25,000, containing 390,000 pages,) that have been printed from the Society's plates, by the Press; and we have 123,000 Tracts, containing 2,380,000 pages, that have been issued since our last report.

The Board have DISTRIBUTED during the past year 41,633 Tracts, nearly double the number dispensed in the preceding year. Of these many have been circulated in our Army and Navy. Eighteen of our States and Territories, beside our own diocese, have profited by our liberality; and in New-York, exclusive of the city, 15,214 have been distributed; while in the city alone, nearly 12,000 have been dispensed in neighborhoods where they have been greatly needed, and, we hope, have been greatly blessed.

In connexion with the distribution of Tracts during the past year, the Board would call the attention of the Society to the state of its TREASURY. $866 65 are all we have received from every quarter since our last report. Of this sum $112 13 belong to the PERMANENT Fund; the remainder, $754 52, was contributed to the DISPOSABLE Fund. Last year the amount received into the treasury, was $1673 13; *nearly twice as much as has been received this year.* Last year forty-seven individuals were added to our list of life members, this year *but* five have become life members. Last year nearly $800 were received from collections in the city churches; this year they have furnished us not quite $400. These two items alone, make *a difference of* $800 *in favor of the preceding year.* This is particularly unfortunate for the Society, as its distribution the past year has so greatly exceeded that of the preceding, and rendered necessary an *increase* of its funds.

INDIFFERENCE OF THE CLERGY TO THE CAUSE OF MISSIONS.

The more I reflect upon this subject, the stronger is my persuasion, that the great reason of the lukewarmness of Episcopalians in this cause, is to be attributed to the clergy. You cannot attribute it with justice to the principles of the Church; for ours should certainly be a missionary Church. It was first planted in our own country by missionary aid, and we find that in our own, as among other denominations, those Churches are most blessed with temporal as well as spiritual prosperity, who are most engaged in missionary efforts. I believe it is generally conceded, that as a body, we are behind the age in benevolent contributions; and so, it is to be feared we shall be, until from the *pulpit* we become more acquainted with the moral and spiritual wants of the world; when we more fully realize that the spirit of missions is the spirit of the Gospel—when our clergy bring the subject before their congregations in all its importance—when they listen to the recommendation of the Missionary Society to devote one evening in the month to inform their people of the need of exertion, and enlist not only their wealth, but also their prayers in this holy cause—then may we hope that our Church will arise from her supineness; and being clothed in her beautiful garments, will go forth as a lamp that burneth to enlighten the nations. Then, we believe, your treasurer would not complain that your funds were exhausted. Your missionary would not ask, "Is it possible the society will leave this mission to be conducted upon its present very extensive scale by two individuals?" Much depends upon the clergy to give an impetus and direction to the minds of their hearers. And it cannot be expected, as a general thing, that the laity will exert themselves upon any subject connected with religion, if their minister is indifferent to it. They expect, and to use the words of another, "the Church requires him to lead the way in the promotion of human happiness—to guide, rather than follow the popular current; and to be behind others in no effort whatever to do good.—*Episc. Rec.*

COMMUNICATIONS.

For the Churchman.

The following is the letter from the Rev. Augustus F. Lyde, alluded to in the "Proceedings at the Seminary on the receipt of the intelligence of his death," which appeared in the Churchman of last week. It was addressed by him to the "Missionary Association" of the Seminary,—an Association to which he was particularly attached, of which he was during the last year of his connexion with that institution President, and ever a most active and efficient member, and to the exercises of which he felt himself indebted, under God, for the exciting and cherishing that spirit of piety and of Missions which so absorbed and animated him. This letter is published as a gratifying evidence of the spirit of our brother, of the conscientious manner in which the subject of Missions was brought home to himself, and his duty with reference to it determined, and in the hope that it may be instrumental in directing the anxious inquirer on this important subject in the way of duty. "Lyde is no more"—but his remembrance is with us, his example is before us, and we pray that in answer to his prayers for us, the Spirit of God, the spirit of piety and of missions may more and more animate us. To the friends of Mr. Lyde, this letter will be more valuable and more impressive, when informed that it was his last effort in the cause so dear to his heart. It was written about three weeks before his death, in anticipation of that event, and in the fulfilment of a promise he had given when last in New-York to address us, so soon as, from the failure of his strength, he should fear his end to be near at hand.

W. F. Walker, *Chairman of Committee.*

Dec. 8, 1834.

Philadelphia, October, 1834.

Brethren of the Missionary Society,—It matters little to me that my personal connexion with the Association has been dissolved; that I no longer appear in your midst when you meet in pursuance of your glorious objects. I am, and ever will be to the end of life, a member of the Missionary Association in heart.

It is well known to all or most of you that I had determined, by the help of God, to preach the Gospel to the heathen in China; but God in his infinite wisdom has seen fit to dispose it otherwise, and has removed the probability of my preaching the Gospel to Christian or heathen. I do not address you then in levity or inconsiderateness, but in the calm expectation of death. The point on which I stand is a deeply solemn one; may we mutually realize it. Standing on this elevated point, and making a retrospect of my short life, I bend my eye along the causes which have contributed to create and modify my moral and religious character. Leaving the first operations of God's Spirit, I wander along a dark and weary way, cheered by but few Christian hopes and attainments, until my eye rests upon an elevation imposing and bright. It is beautiful with "the feet of them that bring good tidings, that bring good tidings of good;" it is radiant with the same glorious light that first broke in upon my mind and scattered away its accumulated ignorance and sorrow.

"Mighty through God," I involuntarily exclaim, and in view of eternity, hail the Missionary Association, as under God, and his appointed means of grace, the mightiest cause that he has brought to bear upon the salvation of my soul.

You will immediately infer from what I have said, that I consider it your *duty* and privilege, and I hope you will consider it in the same light precisely, to perform most punctually all the duties required. It is only by such a uniform course of conduct that the prosperity of a society is preserved and its advantages fully secured.

But it is not at the general meetings of the society, nor yet the meetings of your committees (which should be made as conversational as possible) that the Missionary spirit is to be acquired. Alas! alas! how many there are who mistake the interest felt in the pursuit of what is novel and strange, or the sympathy excited by human suffering, or the glow occasioned by the view of a great moral enterprise, for a deep and fervent love for the souls of perishing men! Often, too, the ardor excited by some powerful and moving appeal in behalf of this great cause, is nothing more than a natural sympathetic emotion, instead of the powerful movings of God's Holy Spirit.

O no, my dear Christian brethren; It is only in the holy, quiet retirement of your closet, that this pure Spirit is to be sought and found. Prayer—earnest, constant prayer, (in the deeply expressive language of Paul,) the groanings which cannot be uttered, will bring down the blessing we seek like the morning dew and the early rain. The other means are powerful in their place, but here we win the blessing of God, as it were immediately.

But, my Christian brethren, these are but the preparatory steps to a higher and nobler course of duty. An ardent love for the souls of men is holy and acceptable in itself; but Christian virtue, most unlike the cold theories of man, has within itself the elements of vigorous resolve and action; they are component parts of its existence. Has not then each one of you present a *personal duty* beyond all this, in reference to the great Missionary cause? Is there not treasured up in the futurity of appointed duty, some farther resolve and action of yet unconceived moment? Let us assume the remotest possibility that can be taken into the estimate, that it is the duty of but one out of your whole number to preach the Gospel to the heathen. Suppose that it were communicated to you while together, that there was an unfailing certainty that one among you should leave home and country for CHRIST's sake and the Gospel's. How would the message be received? Every Christian heart (and such are all, I trust) would at once respond to the possibility, and ask, "Lord is it I?" nor would he cease to pray, and read, and meditate, until he could speak out from the darkness of uncertainty, "Lord, I will follow thee whithersoever thou goest." But in the name and presence of Almighty God, in view of our destiny for eternity, as we expect to stand before the judgment-seat of Christ; does any one believe that the Saviour of missions and salvation requires but one missionary from your whole number? Does any one believe that the whole heathen world with its hundreds of millions, claims but one Missionary from the Protestant Episcopal Church? Do not disguise the fact. You know that if they go not from our seminaries, they will never go; these are the only probable sources of supply.

In answer to the above questions, in the confidence of truth, I answer, No. To every one then I would say, it may or it may not be your duty to go abroad; if it is not, you should be prepared to go wherever your Divine Master may be pleased to send you. If it should be your duty, (I tremble at the possibilities of the case,) under what awful responsibilities do you lie! You stand in the relation of one who turns away from the path that God points out to him and chooses one for himself. There is no one present but would revolt at such a thought. Let me in conclusion add a few more particular remarks. There is very great danger of erring in the decision by drawing up a long list of qualifications on the authority perhaps of some writer, and excusing ourselves thus on several grounds entirely insufficient. There are necessary qualifications; but we should pray much before we excuse ourselves for any single reason.

Again. It is clear that no man can say previous to an investigation, that it is out of the question that he should go. Of course I here except domestic necessities. But there are many to whom the thought is so entirely new and almost chimerical, that they dismiss it without a thought. Refined education, or talent, or expectations, stand for ever between him and faithfulness to his soul.

Farewell, my dear Christian brethren,—I feel like one who sees his brothers on the brink of a precipice, when he himself found out dangers at which the heart may tremble. But let not your heart be troubled. I have all along presupposed that the Holy Spirit would be afforded abundantly, and in the use of God's appointed means, in his appointed way. You cannot, as surely as God is true, you cannot fail of his approbation.

Once more, farewell! and that the God of all mercy may guide you all in your investigations, is the earnest prayer of your fellow-member and

Brother in Christ,

A. F. Lyde.

For the Churchman.

NOVA ANGLICANA.

NAEBE'S ECCLESIASTICAL HISTORY.

Germany has long been celebrated for the attainments of her scholars in Biblical criticism and interpretation. It is pleasing to see, that she is beginning to dwell on a department of theological literature which had once more reputation than it now has, but which can scarcely ever have too much—the writings of the Christian Fathers and Ecclesiastical History. New and portable editions of the Fathers are in a progress of reprint there, and several of these editions were reviewed by the British Critic some time since, in a paper which would form no unfit little manual for students in Divinity. An idea seems to be reviving with fresh interest, (which was once almost connate with the study of Theology,) that the history of the documents of religion, and of the opinions formed upon them, is one of the best of all sources *for ascertaining good interpretations.* It is naturally a part, (so to speak,) of such an idea to prefer, at least to inquire after, the *earliest* interpretations of these documents; for it is a maxim of law, founded in common sense and experience, that *expositio contemporanea fortissima est.* It is found true too by experiment, that there is no better way of learning what is called Systematic Divinity, than to familiarize one with the sentiments which enlightened minds, through a series of centuries, have attached to the records of our faith. Indeed, if I mistake not, this is found to be the *best* way of learning it; for thus a student contemplates an opinion not abstractly, but in its practical effect: he sees truth and error together with their influences and results; he has them side by side, and can weigh them by their effects, so as to measure them with an accuracy, and appreciate them with an earnestness, unknown to the mere cool observer of abstract propositions.

But to the object of this paper. It is to call the attention of the public to an Ecclesiastical History, which it is believed has never been noticed in our journals, viz. that of Naebe, a name to many it is probable altogether new. The history of Naebe is far less extensive than that of Schröeckh, or Neander, or even that of Giesher, bearing in fact the unostentatious title of a compendium; a compendium, however, of German proportions, covering 758 stout octavo pages. Naebe is, (i. e. was in 1832,) a private instructer in the University of Leipsic, and presumes not to claim a rank with elaborate and philosophical authors in Ecclesiastical History. He modestly professes to have designed his work "*in usum studiosæ juventutis.*" And as a convenient, and at the same time comprehensive manual for *such* youth, (it is of course little valuable to the lazy,) it well merits attention and respect. Its arrangement is good. Like Waddington, Mr. Naebe has thrown off the trammels of centuries, and adopted the less arbitrary method of periods. His first period extends from Christ to Charlemagne: his second, from Charlemagne to Luther: his third comes down from Luther to 1831.* Under each of these periods he adopts philosophical divisions, such as the propagation of our religion—persecutions—doctrines—heresies—discipline—writers—and the moral efficacy of Christian truth. All his distinct topics are prefaced by some brief but instructive general observations, and then follows, in chronological order, a list of such authors of various celebrity and sentiment as it would be best to consult for full and scientific investigations. The best editions of these authors are specified, and sometimes in a few words their general merits are well characterized. To a *reader* of History, Waddington would undoubtedly furnish attractions, that Naebe, to say nothing of his Latin, (a language which some scholars read with a dictionary, and yet presume to laugh at our musty old ancestors who could talk it,) does not possess. But to a student, a *real* student, who wishes to have before him at a glance, the sources to which he may go for a thorough investigation of any prominent subject of Ecclesiastical History, it will furnish materials and facilities, that not Waddington only, but Murdock's valuable edition of Mosheim does by no means supply. Mosheim follows as is well known, the old division of centuries, and the consequence is, that one must be well acquainted with a subject before he can cull here and there the authorities he needs, or learn the sources from which he can obtain them in larger measures. This is a sad *ὑστερον προτερον* method for a beginner. It is supposing him learned in order to learn, well tutored in order to be taught. And the remark must equally apply to the valuable additions of Murdock to his original, for these must necessarily be disposed here and there after the unfortunate arrangement of the text. Naebe supposes a student to be what he actually is, one who wants information by the quickest process and in the shortest compass, and he strives to meet his wants by as full and orderly provision as his limits allow. For accompaniments to his work, he has given a good chronological table and some of those admirable conveniences, the comfort of which laborious students like the Germans, so well know,—*good indexes.* The work can be imported for $2 70, and at such a moderate price, is certainly worthy the attention of all whose purses and opportunities compel them to listen with deference to *multum in parvo* considerations.

Of the denominational aspect of Naebe's book it is not easy to speak. Like Muenscher in his Dogmatic History, (a work less known than it ought to be,) he seems rather solicitous to furnish the materials for an opinion, than to retail opinions of his own. To an Episcopalian, however, it cannot but be a matter of curious interest to find him in his chapter *de Apostolis*, adding to the original twelve, Paul, Mark, Luke, Barnabas, Timothy and Titus: of each of whom he furnishes biographical *data.* If Naebe be not an Episcopalian of *our* fashion, as he most probably is not, then here is an important concession from a candid and intelligent advocate of a different system. And with me it is a concession which carries the entire point of dispute. I speak in view of the history of my own mind, Mr. Editor, for I enjoyed as a Congregationalist, the advantages of two non-Episcopal seminaries of Theology, before I ever dreamed of the idea that the apostolic order was supposed to be perpetual: that it was *in fact* perpetuated was a position which I knew not that any were singular, (perhaps I might say odd or *outré*,) enough to maintain. The moment I saw that bishops as a distinct order, came into the place occupied by the Apostles, I was an Episcopalian forthwith. Others doubtless have satisfied themselves in other, and it may be better modes, (viewing the Episcopal controversy from different points of observation;) but with me, this whole controversy has always resolved itself into the one plain and simple question *of fact*, Is the apostolic order perpetual, or has it ceased? The pre-eminence of this order, I never as a Congregationalist, either doubted or heard doubted. To answer this single and tangible question, I accordingly addressed myself. I found it asserted in 1 Cor. xii. 28, that God had set the Apostles in the Church. Well, said I, if *Divine* authority set them there, then Divine authority alone can *unset* them. Has it done so? I could not find it had, or even intimated that it would or might. On the contrary, in connexion with this divine place-giving of office, I found associated as a practical commentary, the importance of this office to others. I found Matthias ordained to it, Paul too, and Barnabas, not to mention those whom Naebe has styled apostles, with others whom he has omitted. Surely, said I, this looks like any thing but a confinement of the office to *twelve*, or a restriction of its peculiar prerogatives to one duty,—witnessing of the resurrection: an event which women saw proved before them, and of which "above five hundred brethren," (1 Cor. xv. 6,) were as competent testifiers as themselves. The very act of our Saviour's resurrection, be it remembered, *not one* of the Apostles witnessed.

To me it was an obvious and ready conclusion, that this office was designed to be transmitted as well as that of priest or deacon. The name of it, (altered or not altered,) was as trifling to me as any mere name must always be: *qui hæret in litera hæret in cortice.*

In concluding, I will only say, that some may think I ought not to have been so ignorant on the Episcopal controversy after enjoying the advantages of two Theological Seminaries, as has here been acknowledged. To such it may be enough to say, that they ought rather to charge such ignorance to the credit of their own cause. Such ignorance would not be countenanced, if it were safer to unteach it.

November 9, 1834.

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* He notices St. Simonianism in an appendix.

For the Churchman.

VIRGINIANA.

ARGUMENTUM AD HOMINEM.

The Editor of the Southern Religious Telegraph, printed at Richmond, occasionally favors his readers with morsels of criticism and history, having relation to the Church of England, with a view, as may readily be supposed, of strengthening the prejudices which already exist in the minds of many, against the Protestant Episcopal Church in these United States. Not many months since, his columns were adorned with a long article with quite a *considerable* title, for the purpose of showing the ignorant Southrons, what were the OPINIONS OF THE WELL KNOWN Dr. Cox, of your city, Mr. Editor, *respecting the Liturgy of the Church of England.* And very recently he has published some passages, extracted from a certain pamphlet, (originally quoted by the New-York Evangelist,) in which it is asserted, that in England "the geographical line marked out by the State must not be passed over for the performance of religious duties, though it may be passed without danger for purposes of pleasure;" that "the hounds may be followed—the race-course may be visited—the assembly may be frequented, in *another parish*, without exposure to *any penalties;* but to go into another parish to preach the unsearchable riches of Christ, especially in an unconsecrated building, would be a crime visited by censure, and if persisted in, by suspension;" that "souls *have* [positively] perished in *large numbers*, because the teacher authorized by the State would not allow an encroachment on his freehold," and so forth, and so forth.

The editor of the Telegraph, in his apprehensions of the pernicious example and influence of the Established Church of the mother country, has evidently followed in the wake of one of his immortal editorial predecessors. In the "Review" of Bishop Ravenscroft's celebrated "Vindication," I find that the late Dr. John H. Rice once used the following language: "It is well known that while Virginia was a British colony, the Church of England was by law established among us. We do not blame the present Episcopal Church for the conduct of the Establishment; [indeed ?] but we see no reason why historical truth should be concealed out of tenderness to our contemporaries. The overbearing and monopolizing spirit of *all* establishments was manifested in this colony. It will always be so, when interests which ought to be purely spiritual receive a secular character. The clergy were generally worldly men. For the most part, they were foreign adventurers, whose language to their patrons in England was,—'Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread.' But when they came here, and got into fat livings, they ate and drank, hunted and played with the *gentry* of the country; they married the people, christened their children, and buried the dead; but the peculiar doctrines of the Gospel were not preached, and by many among them were not believed. We with pleasure admit that there were honorable exceptions, but we give the general character of the established clergy as known to many who yet survive. Men, whose care of the flock, to borrow an expression from one of themselves, was always manifest at *shearing-time*, could not with any patience witness the coming in of Dissenters, *to lead the people off from the parish Church.* This *intrusion* did not indeed lessen the salary of the clergy; but it exhibited their indolence and worldly spirit in a very odious light. The consequence was, that no class of Dissenters escaped persecution. A Presbyterian clergyman, who for a long series of years was regarded as one of the lights of the country, and an ornament of the city in which he lived, (the late venerable Dr. Rodgers, of New-York,) was compelled to leave the colony."*

So much for the testimony of men, who, notwithstanding the violence of their prejudices, must be regarded as *quite* respectable witnesses in reference to the mischiefs of the English Establishment.

Let us now listen to the testimony of a writer of perhaps equal respectability, (and endorsed, as it were; certainly not denied by one of those above-mentioned, viz. the editor of the Southern Religious Telegraph,) which has relation to the present state of the Presbyterian Church in Virginia, not, (be it remembered,) *not* established by law. Somebody, who very appropriately styles himself Aliquis, has very lately, in the columns of the Telegraph, addressed a forcible letter "to the Presbyterian Clergy in Virginia," on the subject of the "Neglect of Christ's commission." In this letter occur the following passages: "I presume it will not be contended that the cultivation of a farm is a part of the work of the ministry, to which the ambassadors of Christ have been set apart by prayer, and the laying on of the hands of the presbytery; for Paul not only gave Timothy no directions on this subject, but charged him to give attendance to reading—to exhortation—to doctrine—to meditate upon these things—to give himself *wholly* to them, and to *continue* in them. Now, if Timothy *obeyed* these instructions, he certainly could not have managed a farm, or any other temporal business, *well;* and the attempt would, no doubt, have involved him in debt, and in such temporal embarrassments as would have destroyed his usefulness as a preacher. It is matter of experience with men of the world, that the management of a farm cannot be conducted *successfully* without constant personal attention. The same is true of *mercantile*, or any other *secular* business." "Now in one region of country where I am acquainted, of rather more than thirty Presbyterian ministers, including missionaries, TWENTY are farmers on a pretty extensive scale; three are school teachers; one is a farmer and teacher; one a farmer, and merchant, and joint proprietor of iron works, which must be in operation on the Sabbath; and one is a farmer and editor of a *political* newspaper. These farmers generally superintend their own business. They oversee their negroes, attend to their stock, make purchases, and visit the markets to make sale of their crops. They necessarily have much intercourse with their neighbors on *worldly* business, and not unfrequently come into unpleasant collision with the merchants. Their principal object in uniting *this* with the vocation to which their Master has called them, undoubtedly is to make a better provision for their families than their salaries would afford them. In most cases, however, this object is not realized; for the two callings so conflict with each other that these brethren prosper in neither. I recollect only three or four exceptions to this remark. Out of the whole number there are perhaps three who have already become rich, or are rapidly becoming so; but most commonly they are much in debt, and not unfrequently have to call on their people for special contributions to relieve them from a pressure occasioned by injudicious bargains! This is precisely the result which every judicious worldly man would anticipate from an attempt to manage a farm in this part of our country, while his attention is divided between that and some other occupation." "In some instances *worldly* objects gradually acquire such an ascendancy over the *spiritual* as to take almost entire possession of the soul. Then the ministry is degraded to a mere name, or to the delivery of an old or ill-digested discourse occasionally, and attendance on church-judicatories, when the health of the men, and the business of the farm, render it perfectly convenient. Perhaps the love of the '*good creature*' too, in some of its forms, comes into union with this love of 'mammon,' and a spectacle is exhibited to angels and to men, over which the infidel rejoices, and the Christian mourns. To the spirit, or wine-drinking minister of the present enlightened day I would say, Beware! lest God make an example of *you*, which shall make the ears of all his people to tingle. *Many such* instances are in my recollection. Take one as a sample of the rest. A minister who was well settled, of good talents and high standing, whose labors had been attended by two powerful revivals of religion, added a farm to his holy calling, divided his time and attention between the two, and then used a little spirit to strengthen him for his two-fold labors. God justly suffered this habit to grow upon him—difficulties arose in his church—he was dismissed—became a Universalist and intemperate—tried the mercantile business—wasted his property—and *is now a sot!* After being two or three days missing he was found in the church, where he formerly preached, *with his jug;* having gone there (as he said, when sufficiently recovered to speak) TO READ THE BIG BIBLE!!" "The extensive intercourse of these ministers with people of the world, as well as with their own flock, on *secular* business, not only tends to give others a very low idea of the importance of *spiritual* things, but awakens in their own minds a deeper interest in the common topics of the day, than in the things of eternity. Thus we find them to an alarming extent POLITICIANS, not only voting at elections, but taking an active part in electioneering; and boasting, in public crowds and on court-greens, of the *glorious triumph of their party;* or threatening, that, *although beaten now*, they will repay their *opponents at the next election!* Such a course, WHICH IS BY NO MEANS UNCOMMON, is not calculated to excite mutual love and confidence between ministers and people, &c." "As to *pastoral* visitation, it is almost wholly unknown in their congregations, the minister having either no time or no taste for *such* visits. A pious lady remarked that she would rather have one pastoral visit to her family, than to hear half-a-dozen sermons; 'but such visits our pastor never makes. Husband,' said she, 'did you ever hear of his paying us such a visit?' '*Never*,' was the reply of the husband, who was a ruling elder. 'Have you seen your neighbor, the Rev. Mr. ——, lately?' said a travelling preacher to a tavern-keeper, whose wife was a member of the church. 'Yes,' said the tavern-keeper, 'he was here a few days since, to *buy seed wheat.* We never see him at our house, unless he comes on some *such* errand.'" "There exists, to an alarming extent, a neglect of wholesome discipline. At a wedding in one of our largest congregations, not less than FIFTEEN members of the church were known to be very much excited by intoxicating drinks. One elder in the church sells *ardent spirits* and other articles to servants on the *Sabbath day!*" "The pastor of one of our churches told a missionary, who was sent to labor in that vicinity, that there was too much said about the want of ministers, *as the supply already exceeded the demand!*" "One sermon on the Sabbath, with but little expenditure of thought or preparation, is *ordinarily* the amount of labor in any one neighborhood," &c. &c.

"Some of the causes which, *it is believed, greatly* lessen the usefulness of ministers, are presented in the number from 'Aliquis,' which we insert below." This is the editorial remark of the Southern Religious Telegraph, in relation to the article from which the above passages have been selected. What more, then, is necessary to show the conclusiveness of the *argumentum ad hominem* than the following

"Syllogism?"

The editor of the Southern Religious Telegraph, and his Presbyterian coadjutors, faithfully following the example of the late champion of their sect, are accustomed to inveigh against the English Establishment, because, say they, its ministers and other members are habitually guilty of heinous and grievous offences.

But—The editor of the said Telegraph, and one at least of his Presbyterian coadjutors, who, 'it is believed,' asserts what is true, following the example of the late champion of their sect, in 'seeing no reason why *historical truth* should be concealed out of tenderness to their contemporaries,' have thought proper to proclaim to the world, that a large proportion of the Presbyterian ministers in one section of Virginia (who in number are 'rather more than thirty') are worthy of censure, because they also are habitually guilty of heinous and grievous offences: of offences of as deep a dye as were ever ascribed to the ministers and other members of the Establishment, even by the aforesaid champion.

Therefore, in one section of Virginia at the present day, embracing the large number of 'rather more than thirty' Presbyterian ministers, in the opinion of the editor of the Southern Religious Telegraph, and one at least of his Presbyterian coadjutors, the said ministers, for the most part, are not one particle, or one whit better, in a spiritual point of view, than the ministers and other members of the English Establishment, even supposing the latter to be as corrupt and debased as was ever imagined by their late violent opponent, the determined champion of Presbyterianism. ***

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* It has been justly remarked that the treatment received by Mr. Rodgers, (who instead of complying strictly with the terms of the "Act of Toleration," intended to pass through the State as an *itinerant* preacher,) was certainly very much at variance with the ideas and practice of the present day, both in Great Britain and the United States; but that we should not do justice to our forefathers, if, in judging of their acts, we did not make allowance for the ideas and spirit of the age in which they lived. Let us for a moment admit that all that Dr. Miller (now of Princeton) has written on this subject is well-founded; and why may we not refer to the case of Dr. Finley, mentioned by himself, who was so badly treated by the Congregationalists of Connecticut, as a "complete set-off?" "The Legislature of Connecticut," says Dr. Miller, "passed a law, about this time, prohibiting itinerant preachers from entering parishes in which a minister was settled, unless by his consent. For violating this law, by preaching to a congregation in New-Haven, the Rev. Dr. Finley—afterward President Finley—*was arrested by the civil authority, and carried as a* VAGRANT out of the colony."

For the Churchman.

Mr. Editor,—You will do great good to society, if you can persuade men to call things by their right names. I am a seed planted by the Divine hand in the breast of every one, to grow up to his honor and glory; but where is my fruit? Look around, and observe what passes under my name; what envies, hatred, jealousies, dissimulations. I am made a cloak for dishonorable purposes, and prostituted for the commission of crime. Tell me whether all ages have not borne testimony to this lamentable truth, and whether the present age does not bear it witness?

To what, then, is it owing? Is it to my ubiquity? Am I become so common and universal as to be denied, overlooked, and forgotten? Or, is it by my "long residence on earth among a weak and degenerate race, that I am said to have contracted a mixture of error and corruption?" Or, since my descent, has another in my name so changed my character that I am no longer seen "arrayed in my native purity?"

Whatever may be the cause—"Though unknown, yet am I well known." I am a part of every one, and cannot be divided: without me none can live, though every one does not understand this truth. I am *now* made unlike what I am. Superstition and fanaticism know me not. I lead not to St. Peter's at Rome, nor to conventicles at home, but I lead to the *Altar within you*, and there demand, "whether you present your bodies a *living* sacrifice, holy, acceptable unto God, which is your reasonable service, and that *by his mercies?*"

I seek not for long prayers and controverted points of doctrine. I seek not for cant phrases and hypocritical vanity. I call you *not to rest* on formularies and outward observances. I make known that the *invisible things* of God are *clearly seen* from the creation of the world. I declare his eternal power and Godhead, and leave men without excuse. I bear witness that the things which are SEEN are *not* made of things which do APPEAR. I am a *substance* of things *hoped* for: I am an *evidence* of things *not seen:* I am not an uncertain, but a *sure* and lively hope. An anchor to the soul: a hope which purifies. I am the still small voice; I reach the conscience and cleanse and fertilize the soul. Where God has planted me, I grow up and increase.

I deliver the poor that cry, and him that hath no helper: I make the widow's heart to sing for joy, and the blessing of him that is ready to perish comes upon me. I put on righteousness for my clothing, and my judgment is as a robe and a diadem. I am eyes to the blind and feet to the lame, and the cause which I know not I search out, I visit the prisoner and the sick; I clothe the naked and feed the hungry: I take in the stranger, and instruct the ignorant. The voice of joy and gladness is with me: when the ear hears me then it blesses me, and, when the eye sees me, it bears witness.

I influence the mind, you know not how: I make a man a wonder to himself. I am every where, as the air that surrounds you: without me ye can do nothing, for I am life, and breath, and all things. I am the instinctive homage of a creature to its Creator. I am in you,—

I am

Religion.

For the Churchman.

Mr. Editor,—The Circular of the Committee of the Trustees of the General Theological Seminary is now before the Church; the question is what answer is to be returned to it. With a view to a right apprehension of the duty of Churchmen with regard to it, I beg leave to trouble you and your readers with the following statistical facts.

In making out a scale of the various religious denominations in the United States, I find that our Church ranks 4th, in point of numbers; 2d in point of wealth; and 1st in the estimate it forms of the value of a learned ministry. Looking then at our Church in this relative light, the question is, What rank have we a right to expect the library of its General Theological Seminary should hold when compared with the libraries of the Seminaries of other denominations, taking further into consideration the fact, that our Church alone has seen fit to identify itself, so far at least as official acts go, with one central Institution for education to the ministry. Under all these circumstances of numbers, wealth, principles, and concentration, we certainly have a right to expect that this library would rank very high. If it were first, both in extent and value, there certainly would be no room for surprise, and if it fell below the second or third place, there certainly would be much room for both surprise and mortification. Let us look then at the fact; how stands the comparison. I will not trouble you with the details; the result as near as it can be arrived at, reads thus:—Our library containing 3800 volumes, rates when compared with the libraries of Theological Seminaries of other Denominations, 8th in the list. Being below one Congregational, five Presbyterian, and one Lutheran Collection.

Compared with the libraries of colleges in general, - - - - - 26th.

Compared with libraries, academic, public and private, certainly not higher than the - - - - - 70th.

Now two questions arise upon this statement. First, what is the reason of this result? Secondly, are Episcopalians willing it should remain so?

To the first it is replied, that one mere element is wanting among Episcopalians, to the obtaining of a good library, more effective than numbers, wealth, or professed principle, and that is *individual zeal.*

To the second question, whether Churchmen are willing to sit down under the reproach, it is answered,—Each individual must decide for himself. I for one am not.

M.

For the Churchman.

CITY MISSION.

INFANT SCHOOL OF THE CHURCH OF THE EPIPHANY.

When an appeal is made in behalf of a charitable institution, it is desirable that its true character should be understood. The Daily Infant School of the Mission Church of the Epiphany, originated in the increasing desire of the friends of the Church to extend the blessings of the Gospel to the afflicted and destitute within the limits of our city. This school was opened the first of May the present year. The average attendance is about one hundred. It has already been instrumental in accomplishing much good. The Infant Department of the Sunday school has been doubled. A considerable number of the parents of these children has been induced to attend public worship; and in several instances to devote themselves and their offspring to the Lord in baptism.

The school depends entirely for support upon the free-will offerings of the benevolent. The ladies of the congregation have for some time been engaged in preparing articles for a Fair, the avails of which will be appropriated to this object. It is anxiously hoped that their exertions will be crowned with success. The friends of the City Mission are earnestly requested to aid in furnishing articles. Donations of any kind will be thankfully received. Those who may make contributions for the Fair, will confer a favor by leaving them during the coming week with Mrs. Isaac Lawrence, 498 Broadway, or Mrs. Lot Jones, 192 Allen-street.

New-York, December 10, 1834.

THE CHURCHMAN.

SATURDAY, DECEMBER 13, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

TO CORRESPONDENTS.

"M. L.," and "Paul" on Lay Baptism and Circumcision, are received.

Domestic and Foreign Missionary Society.—The Episcopal Recorder says:—

"The receipts of the Domestic and Foreign Missionary Society for the year ending in May, 1834, were greater than those of 1832, by nearly $10,000; an increase which was truly encouraging. But what shall we say now in view of the fact, that the receipts since May last have been less in proportion to the time than those of 1833, nay, *less, much less, than those of* 1832!"

Can this be so? It is certainly a statement as appalling as unexpected to the friends of the Society. This Society is the only General Missionary Society in our Church. Others look upon it, and we may look upon it ourselves as the thermometer, to show the height of our Missionary zeal. Are we then on the wane? Let the clergy, let the friends of the Church see to it.

From the same source we learn that no persons have yet offered themselves for the employment of the Society in Greece, or China, although the Society have engaged to support missionaries at both those places, in addition to those who are already on their list.

Foreign Missions.—The American Board of Commissioners for Foreign Missions is not, as we had supposed, a joint concern among different denominations consenting to merge their distinctive doctrine. Says the Christian Intelligencer,

"The Board is simply the Agent of the Reformed Dutch Church. All the moneys raised within the Church, whether by the Agents of the Board or by the Church, are passed to the credit of the Church, and are expended by the Board, agreeably to the orders of the Church. The missionaries are appointed, and the stations are selected, by the Reformed Dutch Church, and when converts shall have been gathered from among the heathen, their ecclesiastical organization will be in accordance with the doctrines, the worship, the forms, and the government, and in connexion with the Dutch Church. The Board is thus simply the commercial Agent of the Church; but it is an Agent, not only well qualified to act, but also to advise, and the parties reposing confidence mutually in each other, will doubtless give respectful attention to judicious suggestions."

The Intelligencer further adds that the Dutch Reformed are equally tenacious with Episcopalians, of their views on the subject of ordination. Only last week an aged individual, who for more than thirty years had been a minister in another denomination, was ordained by them to the Ministry, because, agreeably to their views of order, he had not been duly authorized to preach the Gospel. They receive from the American Board a pledge that it will send forth with their contributions no other missionaries than such as they approve, and are thus enabled by the aid of the Board, to make their missionary arrangements with greater economy and effect, without any sacrifice of their peculiar principles. Episcopalians it is said, might make the same arrangement. We merely insert the fact as an item of information.

Clergy in the British Colonies.—In another column is inserted the circular of the Bishop of Nova Scotia to his clergy, propounding certain questions designed to draw from them a statement of the duties performed by them as missionaries. The occasion of the circular being issued is the alleged prevalence of reports prejudicial to the character and interests of the clergy, the refutation of which, it is thought, will be most effectually accomplished by the statistical documents that will be given in answer to the queries which the circular contains. We doubt not that the measure will be productive of good results, and will eventually raise the reputation of the missionaries by furnishing the Society, and through it the public at large, with the data for forming a juster estimate of their labors. But we cannot restrain the expression of surprise and grief that the measure should have been rendered necessary: that a body of men, such as the missionaries of the Society for the Propagation of the Gospel, should be compelled to appear before the public in the attitude of defendants—not to specific charges which might be met and repelled—but to vague rumors, which as nobody will particularize, so nobody can refute. Such reports are among the sorest evils with which the clergy have to contend. They harmonize with men's natural disinclination for pure religion—a disinclination which in the minds of many is harbored until it ripens into positive malevolence,—and are thus sure to obtain an easy credence and extensive propagation. But if we had been asked to specify a band of clergy who more than any other might expect an exemption from such calumnies, we should have pointed to the missionaries of the Society for the Propagation of the Gospel. Such an event, if we mistake not, is a novel occurrence in the history of the Society. We, in this country, know something of this Society, and have good reason to cherish, as we do, the memory of its missionaries. We wish to say nothing to the disparagement of the clergy of the Church of England: but let their character for cheerful and manly piety, for effective but unostentatious usefulness be rated as highly as the warmest friends of the Church are disposed to rate it, we still say it forms too low a standard by which to estimate the worth of the Society's missionaries. Many causes combined to give distinctiveness to their character. In the very threshold of the entrance into the ministry was an obstacle, the encountering of which was a test of their earnestness and pledge of their future fidelity. And after their return from a perilous voyage the difficulties to which they were exposed were such as to keep their weapons in order for constant use. They had to grapple with sectaries of every kind, and of very different mettle, from any that were to be met with in Britain, and who had only left the old country because they excelled the main body of the Dissenters in the courageous temper of their minds, and uncompromising opposition to the Church. Thus the Society's missionaries were obliged to move, armed cap-a-pie, in the panoply of polemical warfare; nor is it surprising that we are enabled—as we justly are—to extend to many of them the tribute which, in a late British Critic, was paid to one of their number, that their learning was "worthy" (what nobler eulogy could be pronounced?) "of the best days of English theology." But their piety and self-denial were better disciplined than their learning. Their labors were of the most arduous kind. Large districts were assigned to them, severally at a time, when the country was little better than a wilderness. Many among us remember their privations and labors, and many more experience their fruits in the blessings of the knowledge of Christ and his Church, which they have been the means of transmitting to us. The patient, self-denying labors which they were compelled to encounter, infused an energy into their piety, which approximated it more nearly than any milder discipline could have done to the true standard of a missionary of Jesus Christ. To this discipline, in its most important features, the missionaries in the Canadas and Nova Scotia have been, and still continue to be, subjected, as well as those who were in our country; while the Society itself is guided in the appointment of its agents on the same principles, and we might therefore expect to find in both the same common traits of character. But we are not left to conjecture. We judge of them not of what we should think that they would be, but from what we have heard that they are. And much have we been deceived if an equal number of clergy can be found of more sterling piety and more effective usefulness, than the missionaries of the venerable Society in the British colonies. We have not long since published in our columns an account of the labors of one among the colonial clergy, which would have shone in the annals of the primitive Church. It is therefore not without surprise, as well as indignation, that we learn that the voice of calumny has assailed them, and cheerfully adopt the words of the editor of the St. John's Times, as expressive of our own sense of the injustice and futility of the charge.

"The best, and the most triumphant refutation of such calumnies will, indeed, be found, as is hinted by their diocesan, in the simple transcription, from their different note-books, of their diaries and journals; and it is confidently hoped that the Society, which employs them, will do them the justice of printing their replies entire. Such a representation of the exertions of these men during any one year, would furnish, we feel convinced, the most complete specimens of a Missionary Annual which could be produced by an equal number of devoted servants of the cross;—it would gain to the Society, which is now in so great need of support from the Christian public, a host of new contributors; and it would stand forth, to posterity, a most imperishable monument of the zeal of the colonial clergy of the present generation, and of the acrimony, falsehood, and malevolence which could assail a body of men who, in the main, deserve, as, indeed, they, in the main, receive, the admiration and respect of all of every creed who are within the circle of their exertions."

Sir T. J. Cochrane.—Our paper from St. John's gives an enthusiastic account of the departure of Sir Thomas J. Cochrane for England; "never," says the editor, "can a governor have left a colony more universally beloved, esteemed and respected."

At a public dinner which was given to his Excellency previously to his departure, Archdeacon Wix, in reply to the Chairman, who had prefaced "The Clergy" with some appropriate remarks, passed the following eulogium on the merchants of the colonies, and which may be given as expressive of the regard of our clergy generally, toward that important class of society.

After acknowledging in behalf of himself and his brethren the high sense of the honor which had been done them, and observing that "moments, like the present, in which they were made to feel the cordial and friendly estimation in which they, and their humble labors, were held by the wise, the virtuous, and the good in the land, were proud moments, indeed, in the lives of Christian missionaries," the Archdeacon continued:

"They (the clergy) were ready, indeed, to show, at all times, their respect for the Commercial Society;—a body which comprised so many who were publicly known to all of them as ever ready to lend their aid in the sacred cause of charity—to uphold the religious, and other voluntary institutions of the island; and to promote the progress of general education. It was a body, moreover, to many of the individuals of which they were bound, each of them, by ties of private friendship; indebted for repeated hospitalities—for the readiness with which they received the suggestions of the clergy for the improvement of the temporal and spiritual condition of those around them, and for the liberality with which they made them the silent almoners of their continual bounties."

Mr. Mason's Sermon.—In one short paragraph we take our final leave of a subject which, as we have reason to know, has become tiresome to our readers. At the request of "Cæsariensis," who thinks it an act of justice to Mr. Mason, we publish the postscript of his reply to the late review of his sermon by "Klema," in the Protestant Episcopalian. After all that we have said, we are quite willing to give the Postscript without comment. Of the reply itself, which appeared in the last number of the Protestant Episcopalian, we can only say that it destroys the hopes which we had ventured to express of Mr. Mason's agreement with the Church in the matter at issue. The errors of his sermon are enlarged upon and defended with an ability worthy of a better cause. The reply has been eagerly republished by the Catholic Herald, whence it will probably go the rounds of the Romanist papers. If Mr. M. would carry his opinions into practice, we should think that this circumstance, in connexion with the general disapprobation of his brethren, would lead him in this particular to distrust his private judgment, and doubt the correctness of his views.

Mr. Mason. Jesus Christ hath, by an immutable pledge, given security to his Church, that in the fundamentals of truth and order, she shall never err.	*Gospel, according to St. John and Matthew.* When he, the Spirit of truth, is come, he shall lead you unto all truth; and lo, I am with you always, even unto the end of the world.
Mr. Mason. The Catholic Church, infallible in the fundamentals of truth, is to determine what they are.	*Art.* xix. xx. The Church is a congregation of faithful men, in which the *pure* word of God is preached—and hath *authority* in controversies of faith.
Mr. Mason. As a man is no longer such without a spirit; without the fundamentals of faith, the Church has become a carcass without a soul.	*Chillingworth.* It is of the essence of the Church to be the maintainer and teacher of all necessary truth; and any company of men were no more a Church without it, than any thing can be a man and not be reasonable.
Mr. Mason. The Saviour hath promised that no doctrines necessary to the salvation of man, should ever be wanting to his Church.	*Bp. Pearson*, (p. 253.) The fathers call the Church Catholic, because it teacheth all things necessary for a Christian to know; for as the Apostles led all truth into the Church, necessary and saving truths are retained in it.
Mr. Mason. The Catholic Church is infallible in the fundamentals of truth.	*Bp. Beveridge.* That the Catholic Church is infallible, so as constantly to maintain every particular truth delivered in the Gospel, in one part or other of it, I think cannot well be denied.
Mr. Mason. The Catholic Church is infallible in the fundamentals of truth—and the Church of England opens her communion to all which possess the apostolic creed, and have not voluntarily abandoned the apostolic succession.	*Archbp. Bramhall.* He taketh great pains to prove that the Catholic Church is infallible in such things as are necessary to salvation. We say the same. But we deny that his Church of Rome is this Catholic Church; and that the differences between us are in such things as are necessary to salvation.

Cæsariensis.

Prayer-Book.—"H." in reply to A Subscriber of last week, describes a means by which the Prayer-book might be reduced to a more portable form without omitting any material part. As he admits, however, that any advantages connected with such an arrangement would be far more than counterbalanced by the obvious evils of having conflicting editors, it seems unnecessary to insert the plan. We agree with "H." that "A Subscriber," magnified the difficulties which beginners have on finding the places. "H." also gives good reason to think that "A Subscriber" must have used a surreptitious edition of the English Prayer-Book. In publishing "A Subscriber" we had no intention of expressing an approbation of his plan, nor do we think it of sufficient importance to be made a subject of controversy.

Parish Library.—The tenth volume of the Parish Library is entitled "The Protestant a Kempis." It is, as its name imports, a compilation of devotional works adapted to the use of Protestants. It contains the admirable treatise of Scougal, "the Life of God in the Soul of Man," the Meditations of Sir Charles Howe, and two sermons of Cudworth, the celebrated author of the Intellectual System. The two former of these treatises are well known, and deserve to be, if they are not already, the companions of all who aim to live in holy communion with the Father of Spirits. These works, however, are frequently to be met with separately, nor do we know that there is any thing to recommend particularly the edition of which we here speak, unless it be that several excellent sermons of Scougal are appended to the large treatise. But the two sermons of Cudworth add much to the value of the volume. No other reprint of these sermons has probably ever been made in this country; nor indeed, until the publication of "the Protestant a Kempis," were they printed in England, except in connexion with the Intellectual System, an extremely scarce and expensive work. We give to-day a few extracts from one of these sermons which will speak their praise better than any thing that we can say. No one, we think, who peruses them will be content to be long without the book. Our extracts are from the first sermon. The other is of a less practical cast, and leads the reader over more debateable ground; but the matter of both, whatever may be thought of the doctrine, is such as to merit especial attention in the present state of Theology in our country. Whether the theology of Cudworth is yet to become popular under the name of Coleridge is more than we can tell.

New Work on the Creed, by Bishop Hopkins.—Swords, Stanford & Co. have for sale a work, just published at Burlington, entitled, "The Primitive Creed examined and explained," by John Henry Hopkins, D.D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont. The work consists of two parts; the former containing lectures on the Apostles' Creed, designed for popular use; the other being a dissertation on the Testimony of the Primitive Church to the Doctrine of the Trinity with reference to the theological errors of the present day. The book has been received just as our paper is making up for press, so that we have not yet had time to read it; but from the impression which we have received on a mere glance at the Dissertation, we shall be much disappointed if it do not prove to be a work of uncommon merit, learned, judicious, and well adapted, both in manner and matter, to meet the prevailing errors of the day, on the absorbing subject of which it treats. We shall endeavor to give a more extended notice of the work in our next. But we must be permitted, without delay, to express our obligations to the Bishop for his admirable caveat to theological students against leaving the highway of English Theology for the devious paths and entanglements of the German School, and for his elegantly turned compliment to Professor Stuart, whose sincere but feeble (necessarily so from the theory on which it is based) defence of the Trinity has proved of little more service to the cause than the opposition of an avowed enemy. This, we take it, is the plain, blunt English of what Bishop Hopkins says in a strain of politeness which is really enviable.

"In another particular we cannot avoid dissenting from the judgment of this eminent Professor, namely, where he recommends the ministers of Christ to study the most revolting and impious writers of the German School. If he has been able to spend twenty years in this way without losing his orthodoxy, deriving pleasure and profit, as he assures us, without contamination, will he answer for the hundreds or thousands of intellects which his counsel may possibly expose to the same perilous association? Especially with regard to the youthful student, or even the ordinary minister of the Gospel, can that time be regarded as well spent which leads them into the worst of all temptations, without any other apology than the hope of acquiring knowledge, which certainly may be gained with much greater safety from other and purer sources? To read *all* that has been written on Theology is impossible. The longest life and the most unremitting application would not suffice for such an undertaking. Is there not enough that is sound, safe, and edifying, for the most industrious and indefatigable? And why should a sweeping recommendation from such authority tempt the half formed theologians of our day, to fill their shelves and confound their intellects with a class of writers, whose very learning and attractions only increase the danger of perusing them? We should, therefore, recommend no man to *tempt himself, or trifle with his own faith, by needless communications with evil.* It is quite sufficient for the prominent standard-bearers of the cross to read such works, for the purpose of guarding the Church from the encroachments of heresy."

"Without pretending to know the details of Professor Stuart's studies, or desiring to detract one jot from his well earned reputation, we must take leave to say, that if he had spent the same time which he has devoted to the school of German Neology, on the authors so eloquently commended in these extracts, he would probably have wielded a weapon against error, of far higher temper and keener edge. There would, perhaps, have been none of his present disposition to make concessions, for which he receives no acknowledgement either from friend or foe. There would have been none of his present disregard, not to say contempt, for the learning and judgment of the Fathers, and the authority of the Primitive Church. There would have been none of that misapplied and over careful courtesy, toward a system, which he yet declares has nothing of Christianity about it but the name. There would have been no disposition to censure the terms or the doctrines of orthodox antiquity, and especially no effort to conciliate a class of writers whose constant style has been of the most offensive and uncandid kind—holding up the Trinitarian as the worshipper of three Gods, and sometimes of four—accusing him of dishonesty, hypocrisy, superstition, and ignorance—and sparing no argument of reproach or sarcasm which could promise victory, at whatever cost. But although in these particulars, the learned and laborious Professor's theological course would have been considerably altered, we do think the change would have been in favor of his soundness and learning—his strength and power. We think he would have been the adviser of a better and a safer course for others, and would have diffused a far happier influence through the whole science of Theology in his native land."

The Eucharist.—We seldom see so much of the "pith and kernel" of truth as in the following speech of Coleridge on the subject of the eucharist. An animated dispute had taken place in his presence, in which the view of the Quakers, who hold only to spiritual communion, was advocated by one party, and that of the Romanists, who hold up the consecrated host for the adoration of the people, was supported by the other. "They are both equally wrong," exclaimed the poet, "the first have volatilized the eucharist into a metaphor, the last have condensed it into an idol." "Such utterance as this," says the narrator, "flashes light: it supersedes all argument: it abolishes proof by proving itself."

The Sunday School Teacher's Companion.—Two sheets of a new work with this title, shortly to be published, has been sent for our inspection. It is to contain extracts from various authors, arranged under appropriate heads, calculated to serve as useful hints to parents and teachers. The design is good. The extracts in the present specimen are chiefly from J. Morrison, J. A. James, Bishops Onderdonk and Doane, and writers in the Family Visiter. The book is printed by N. B. Holmes, 262 Greenwich-street.

Montgomery's Christian Psalmist.—This work has never been reprinted in this country, and as the best of the hymns are already to be found in other collections, it perhaps never will be printed. The preface to the work we regard as a composition of superior excellence, and well worthy of being extensively read, and likely to be as extensively admired. We have ventured, therefore, on republishing it in our columns. It is begun to-day, and will be continued for four or five numbers.

The statement of Bishop H. U. Onderdonk having accepted the charge of St. Andrew's Church, Philadelphia, which appeared in the New-York Gazette, is incorrect. The Vestry of St. Andrew's are desirous to have the Bishop provide temporarily for their pulpit, but no arrangement, even to this effect, has as yet been made.

Theological Education.—A discussion has been going on for some time, in the Christian Advocate and Journal, on the expediency of establishing theological seminaries for the education of candidates for the ministry. The voice of the church has been so decidedly adverse to the scheme, that the Editors, who have been its able advocates, have been obliged to close their columns against the further discussion of the subject.

The Rev. F. L. Hawks, D. D., has been compelled by ill health to ask leave of absence from his Vestry, in order to spend the winter at the South.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

Bishop Onderdonk proposes holding the annual confirmations in this city and Brooklyn, for the present season, as follows:—

Second Sunday after Christmas, January 4, St. Clement's Church.

Second Sunday after Epiphany, January 18, St. Peter's Church.

Fourth Sunday after Epiphany, February 1, Mission Church of the Holy Evangelists.

Septuagesima Sunday, February 15, Mission Church of the Epiphany.

Quinquagesima Sunday, March 1, Church of the Nativity.

Second Sunday in Lent, March 15, St. Augustine's Church.

Fifth Sunday in Lent, April 5, Emanuel Church.

Sunday next before Easter, April 12, St. Philip's Church.

First Sunday after Easter, April 26, St. Paul's Church Brooklyn.

Episcopal Acts, *By the Bishop of this Diocese.*—Second Sunday in Advent, December 7, confirmed 27 in Grace Church in this city.

Monday, December 8, in St. Thomas' Church, in this city, acting at the request and on the behalf of the Bishop of Connecticut, admitted Cicero S. Hawks, a candidate in that Diocese, to the holy Order of Deacons. Morning Prayer was read by the Rev. William Creighton, D. D., Rector of St. Mark's Church, the sermon preached by the Bishop, and the candidate presented by the Rev. Francis L. Hawks, D. D., Rector of St. Thomas'.

The Rev. Charles Luck, from the Church of England, having complied with all the canonical requisites, has been received and acknowledged by the Bishop as a Presbyter of this Diocese.

Extracts from the British Magazine.

Morley District Parish Church Rate.—The annual meeting of the rate payers of this district for the laying of a church rate, was held in the National School, on Thursday the 11th ult. The Dissenters had been excited to action by a paragraph in last week's Mercury, and the meeting was divided by their leaders upon every item, even the most insignificant and trifling; the result, however, proved that they had miscalculated their strength, and that the Church had been, during the last year, making considerable progress in the village. We congratulate our friends on the result of this meeting. Not in England *was* there a more sectarian village when Morley Church was erected, four years ago. Is it not, then, a convincing proof of the soundness of Church principles, when a sectarian population can in so short a time be brought to forget the "voluntary principle," and to tax themselves for the support of the established religion, which affords instruction and comfort equally to every member of society? We say, yes.—*Leeds Intel.*

Presbyterians of Ireland.—An address has been presented to his Excellency the Marquis Wellesley, Lord Lieutenant of Ireland, on behalf of the Synod of Munster, the Remonstrant Synod of Ulster, and the Presbytery of Antrim, in which they express themselves attached to the Marquis and the King's government; and particularly advert, with cordial and grateful approbation, to the new system of national education introduced into Ireland. To this document the London Courier triumphantly alludes, as evincing the opinions of the Presbyterians of this country. Never was there a more groundless inference deduced from such premises. The total number of Irish Presbyterians amounts to about 700,000. Now, the individuals comprised in the various congregations connected with the three Unitarian bodies, viz. the Synod of Munster, the Remonstrant Synod, and the Presbytery of Antrim, do not, we believe, much exceed 20,000 in number, as appears on an inspection of a statement which we have received from a gentleman who is, we apprehend, very conversant with the subject in question.—*Belfast Guard.*

"It is this day our painful duty to announce the decease of the Honorable Richard Jebb, one of his Majesty's Justices of the Court of King's Bench. He had been residing with his family, for some days past, at Rosstrevor. On Saturday and Sunday last he was, it appears, indisposed, but neglected, we fear, to have recourse to medical advice. On Monday night, while retiring to rest, he was attacked with cholera, of a type so virulent, as to set at defiance all human interposition; and, at four o'clock on Wednesday morning, to the inexpressible grief of his family and friends, he expired. In Judge Jebb, society has lost a valuable member—the bench, an ornament—and our country, at a critical period, a firm, though humane and impartial judge. It is not for us to speak of the many shining qualities which, in private life, adorned this great and truly good man; some dear and intimate friend will, we doubt not, if it were but for the sake of example, do justice to his rare and exalted character. Suffice it at present to observe, that during his residence at Rosstrevor, he was beloved, respected, almost venerated, by all classes. What adds to the poignancy of the general sorrow for his decease is, the belief that he caught the pestilential and fatal disease in visiting and ministering to the wants of a poor family, the head of which had but recently fallen a victim to it. The earthly remains of Judge Jebb were removed, at midnight on Wednesday, from his late residence, for interment at Drogheda, his native place. He had survived his excellent brother, the late Bishop of Limerick, but a very short time."—*Newry Telegraph.*

The subscription for the monument to the memory of Dr. Jebb, the late Bishop of Limerick, amounts to nearly nine hundred pounds.

A warm and violent controversy is going on in the Wesleyan Methodist Connexion, in England, in regard to the doctrine of the *eternal Sonship* of Christ. The subject is discussed at great length with some learning, but no little acrimony, in the columns of the London Christian Advocate. Some preachers, for not holding to the eternal Sonship have been expelled from the Conference. The powers of this body and the subject of lay delegation to form a constituent part of it are also exciting much attention.—*N. Y. Observer.*

The Rev. Edward Irving had gone to Glasgow for the purpose of assisting in the formation of a church in that city, holding tenets similar to his own. He is, however, ill of an alarming disorder—pulmonary consumption. He will not probably long survive.—*Ibid.*

Scottish version of the Psalms.—The metrical version of the Psalms of David, used in the Scottish Church, was composed by an Englishman named Francis Roos, a native of Cornwall, who flourished as one of the keenest republicans during the reign of Charles I., and the commonwealth. Besides this version of the Psalms which was intended for the use of the Church in England during the general prevalence of Presbytery, he published several controversial tracts, now entirely forgotten. In early life, Roos studied as a lawyer, but he abandoned his profession on becoming a member of the celebrated "Rump Parliament." He subsequently assisted Cromwell to the supreme authority; and, after a life of political strife, died in 1658, and was buried at Eton College. At the Restoration, his place of interment, like that of many others, was shamefully desecrated. Roos's Version of the Psalms, though in many places very defective in phraseology, is much superior, in point of poetical merit, to that of Sternhold and Hopkins, or Tate and Brady, and the taste of the Church of England, in adhering to either of these, cannot be commended.—*Scottish Guardian.*

INFANT SCHOOL FAIR.

The Ladies of the Mission Church of the Epiphany and of St. Stephen's Church, will hold a Fair on the 22d and 23d of December in Mr. Niblo's Saloon, (which has been very generously offered for that purpose,) for the benefit of "*The Daily Infant Schools*" connected with their respective congregations.

New-York, December 10, 1834.

FAIR OF ALL SAINTS' CHURCH.

"The Female Relief Society of All Saints' Church" will hold their Annual Fair in the basement of the church, corner of Henry and Scammel streets, on Thursday, the 18th of the present month. The Sale will be continued on the next evening, should not all the articles prepared be disposed of on the previous day.

NOTICE.

The Ladies of St. Paul's Church, *Tompkins*, Staten Island, will hold a Fair at Planter's Hotel, in that place, on Wednesday, the 17th December. Sales to commence at 11 o'clock.

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

Missionary Disposable Fund.

1834.		
Dec. 8.	Received of the Mission Church of the Holy Evangelists, collected by the Rev. Hugh Smith,	$56 00
	A donation from Jacob Shatzell, Esq.,	400 00
		$456 00

Missionary Permanent Fund.

Dec. 9.	Received from a member of St. Luke's Church, New-York, to constitute the Rev. John M. Forbes a Patron,	$100 00

The above sum is in payment for a note payable on the first of January next, given in October last, and previously acknowledged in the Churchman.

Benjamin M. Brown, *Treasurer*,
Butchers' and Drovers' Bank.

Dec. 10, 1834.

CITY MISSION.

The Subscriber, in behalf of the Church of the Epiphany, gratefully acknowledges the receipt of $25 00 from Mr. Peter G. Stuyvesant, for the use of the poor. This donation came at a time when the need of assistance was peculiarly pressing. The charity fund at this station was entirely exhausted; and a considerable amount had been advanced to meet the necessities of the suffering, in anticipation of a future supply. Further contributions for this object are respectfully solicited.

Lot Jones, 192 Allen-street.

New-York, Dec. 10, 1834.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations.

From the Association for the Promotion of Christianity, of Christ Church, New-York, by their Treasurer, N. B. Holmes, *thirty dollars*, appropriated as follows, viz. for Green Bay, $12 75; for Foreign Missions, $7 25; and for Domestic Missions, $10 00.

From the Sunday School of Trinity Church, Rutland, Vt., by their Rector, the Rev. John A. Hicks, *seven dollars* for the Greek Mission.

The Agent also acknowledges the receipt in October last, of a letter from the Rev. Moore Bingham, of Hampton, Washington county, N. Y., advising that he had forwarded a box of sundry articles of wearing apparel, for the Green Bay Mission, of the value of $27 79, contributed by the Female Charitable Association of the Church at Hampton, N. Y., and St. John's Church, Poultney, Vt. This box was accidentally detained on its route, and only reached the Agent on the 5th instant.

Dec. 10, 1834. James Swords, *Agent, &c.*

GENERAL THEOLOGICAL SEMINARY.

The Library Committee of the General Theological Seminary, acknowledge the receipt of the following donations of Books:

From P. G. Stuyvesant, Esq.,
Tetrastylon Papismi.
The Bulwark Stormed.
Misnaioth sive Textus Thalmudicus.
A Plain and Rational Account of the Catholic Faith.
From F. L. Hawks, D. D.,
A Reply to Jesuit Fisher.

Dec. 10. Thomas Pyne, *Librarian.*

LIBRARY OF THEOLOGICAL SEMINARY.

From Rev. Samuel R. Johnson, of Flushing, L. I.,
Thomæ Aquin. Questiones Disputatæ. One Vol. folio.
Rosenmulleri Scholia in vetus Testam. 3 Vol. 8vo.
On part of the Committee,

Dec. 10. John McVickar.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following.

Rec'd from annual subscribers to the General Fund,	$12 00
" " " " Education Fund,	2 00
" " " " Missionary Fund,	2 00
From the Association of St. Thomas' Church, for the Promotion of Christianity, by H. H. Casey, Treasurer,	21 00
From the Association of Christ Church, for the Promotion of Christianity, by N. B. Holmes, Treasurer,	5 25
	$42 25

Wm. H. Townsend, *Treasurer*,
At Bank of America, and 166 Barrow-street.

Dec. 9, 1834.

CHURCH OF THE NATIVITY.

The subscriber gratefully acknowledges the receipt of *fifty dollars* from "Two members of Ascension Church," through Mr. F. Tomes, jun., for the Church of the Nativity.

W. F. Walker,

Dec. 10, 1834. Corner of Avenue D and 10th street.

Donations in clothing for the poor of the parish, or in books for the Sunday school and Parish Libraries would be peculiarly useful and acceptable.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

The subscriber has received since the last public notice,

From Mr. Joshua Walker, by the hands of N. B. Holmes, Esq., Treasurer of Christ Church Association for the Promotion of Christianity,	$25 00
From Miss Eliza Turner, by the hands of the Rev. Aldert Smedes,	25 00
	$50 00

Dec. 10, 1834. Henry Cary, *Treasurer.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 10th, from the following persons, viz.

S. Babcock—F. Smith, 3—C. Stimpson, Jr.—Postmaster, Unadilla—S. K. Grant—H. G. Farish—Babcock & Co.—Rev. Wm. Shelton—Postmaster, Oxford—Postmaster, Philadelphia—James Parker—Postmaster, Cazenovia—Rev. P. A. Proal—G. & J. Robinson, Liverpool—Rev. H. N. Arnold.

Received by the Gen. Prot. Episc. S. S. Union.

J. M. Woodward—Rev. G. H. Norton—Postmaster, Manlius, N. Y.—Mrs. McCulloch—Rev. P. A. Proal—Postmaster, Grenville, N. Y.—Jacob B. Morse—Stephen Reed—Rev. Benjamin Dorr—Floyd Smith—John C. Pechin, 2—Oliver G. Steele.—J. W. Ingraham—Rev. John D. Smith.

THE RELIGIOUS SOUVENIR

For 1835,

With beautiful engravings, and an obituary notice of Rev. Dr. Bedell, just received and for sale at the office of the General Protestant Episcopal Sunday School Union.

FROM CUDWORTH.

"Ink and paper can never make us Christians; can never beget a new nature, a living principle in us; can never form Christ, or any true notions of spiritual things, in our hearts. The Gospel, that new law which Christ delivered to the world, is not merely a dead letter without us, but a quickening spirit within us. Cold theorems and maxims, dry and jejune disputes, lean sylogistical reasonings, could never yet, of themselves, beget the least glimpses of true heavenly light, the least sap of saving knowledge, in any heart. All this is but the groping of the poor dark spirit of man after truth; to find it out with his own endeavors, and feel it with his own cold and benumbed hands. Words and syllables, which are but dead things, cannot possibly convey the living notions of heavenly truth to us. The secret mysteries of a divine life, of a new nature, of Christ formed in our hearts, cannot be written or spoken; language and expressions cannot reach them: neither can they be ever truly understood, except the soul itself be kindled from within, and awakened into the life which animates them. A painter that would draw a rose, though he may flourish some likeness of it in figure and color, can yet never paint the scent and fragrancy; or, if he would draw a flame, he cannot put a constant heat into his colors; he cannot make his pencil drop a sound, as the echo in the epigram mocks at him. All the skill of cunning artisans and mechanics, cannot put a principle of life into a statue of their own making. Neither are we able to enclose in words and letters, the life, soul, and essence, of any spiritual truths, and, as it were, to incorporate it in them."

"We are nowhere commanded to pry into these secrets; but the wholesome council and advice given to us is this, 'to make our calling and election sure.' We have no warrant in Scripture to peep in these hidden rolls and volumes of eternity; and to make it our first object, when we come to Christ, to spell out our names in the stars; and to persuade ourselves, that we are certainly elected to everlasting happiness, before we see the image of God, in righteousness and true holiness, shaped in our hearts. God's everlasting decree is too dazzling and bright an object, for us to set our eye upon. It is far easier and safer for us, to look upon the rays of his goodness and holiness, as they are reflected in our hearts; and there to read the mild and gentle characters of God's love to us, in our love to him and our hearty compliance with his heavenly will: as it is safer for us, if we would see the sun, to look upon it here below in a pail of water, than to cast up our daring eyes upon the body of the sun itself, which is too radiant and scorching for us. The best assurance that any one can have of his interest in God, is, doubtless, the conformity of his soul to God. Those divine purposes, whatsoever they may be, are altogether unsearchable and unknowable: the lie wrapped up in everlasting darkness, and covered in a deep abyss. Who is able to fathom the bottom of them?"

"A good conscience is the best looking-glass of heaven; in which the soul may see God's thoughts and purposes concerning it, reflected as so many shining stars."

"He that endeavors really to mortify his passions, and in his life to comply with that truth which his conscience is convinced of, is nearer a Christian, though he never heard of Christ, than he who believes all the common articles of the Christian faith, and plainly denies Christ in his life."

"It is a piece of that corruption which runs through human nature, that we naturally prize truth, more than goodness; knowledge more than holiness. We think it a gallant thing, to be fluttering up to heaven with our wings of knowledge and speculation; whereas, the highest mystery of a divine life here, and of perfect happiness hereafter, consists in nothing but mere obedience to the Divine will. Happiness is nothing but that inward sweet delight, which will arise from the harmonious agreement between our wills and the will of God."

"There is nothing in the whole world able to do us good or hurt, but God, and our own will: neither riches nor poverty, nor disgrace nor honor, nor life nor death, nor angels nor devils; but willing or not willing as we ought. Should hell itself cast all its fiery darts against us, if our will be right, if it be informed by the Divine will, they can do us no hurt; we have then, if I may so speak, an enchanted shield, that is impenetrable, and will bear off all. God will not hurt us, and hell cannot hurt us, if we will nothing but what God wills. Nay, then we are actuated by God himself, and the whole divinity flows in upon us; and, when we have cashiered this self-will of ours, which did but shackle and confine our souls, our wills shall then become truly free, being widened and enlarged to the extent of God's own will. 'Hereby we know, that we know Christ indeed,' not by our speculative opinions concerning him, but 'by our keeping of his commandments.'"

"God, who is absolute goodness, cannot love any of his creatures, and take pleasure in them, without bestowing upon them a communication of his goodness and likeness. God cannot make a Gospel, to promise men life and happiness hereafter without being regenerated, and made partakers of his holiness. As soon may heaven and hell be reconciled, and lovingly shake hands with one another, as God can be fondly indulgent to any sin, in whomsoever it be. As soon may light and darkness be espoused together, and midnight be married to noon-day, as God can be joined in a league of friendship with any wicked soul."

"And this is a greater grace of God to us, than the former, which still go both together in the Gospel; first, the free remission and pardon of sin in the blood of Christ, then, delivering us from the power of sin, by the Spirit of Christ dwelling in our hearts.

Christ came not into the world merely to cast a mantle over us, and hide all our filthy sores from God's avenging eye, with his merits and righteousness; but he came especially to be a chirurgeon and physician of souls, to free us from the filth and corruption of them; which is more grievous and burthensome, more noisome to a true Christian, than the guilt of sin itself.

Should a poor wretched and diseased creature, full of sores and ulcers, be covered all over with purple, or clothed with scarlet, he would take but little contentment in it, whilst his sores and wounds remain upon him; and he had much rather be arrayed in rags, so that he might obtain but soundness and health within. The Gospel is a true Bethesda, a pool of grace, where such poor, lame, and infirm creatures as we are, upon the moving of God's Spirit, may descend down, not only to wash our skin and outside, but also to be cured of our diseases within. And, whatever the world thinks, there is a powerful Spirit that moves upon these waters, the waters of the Gospel, spreading its gentle, healing, quickening wings over our souls. The Gospel is not like Abana and Pharpar, those common rivers of Damascus, that could only cleanse the outside; it is a true Jordan, in which such leprous Naamans as we all are, 'may wash and be clean.'—'Blessed, indeed, are they, whose iniquities are forgiven, and whose sins are covered: blessed is the man, to whom the Lord will not impute sin;' but yet, rather blessed are they, whose sins are like a morning cloud, and quite taken away from them. Blessed, thrice 'blessed are they, that hunger and thirst after righteousness, for they shall be satisfied: blessed are the pure in heart, for they shall see God.'"

"Grace is holiness militant; holiness, incumbered with many enemies and difficulties, which it ever fights against, and manfully acquits itself. And glory is nothing else but holiness triumphant; holiness, with a palm of victory in her hand, and a crown upon her head. 'God himself cannot make me happy, if he be only without me, and unless he vouchsafe a participation of himself and his own likeness, into my soul.' Happiness is nothing but the releasing and unfettering of our souls from all narrow, scant, and particular good things; and the espousing of them to the highest and most universal good, which is not this or that particular good, but goodness itself: and this is the same thing, which we call holiness. With which, because we ourselves are so little acquainted—for the most part ever courting its mere shadow—therefore, we have such low, abject, and beggarly conceits of it; whereas, it is, in itself, the most noble, heroical, and generous thing in the world. For I mean by holiness, nothing else but God stamped and printed on the soul. And we may please ourselves with what conceits we will; but, so long as we are void of this, we do but dream of heaven, and I know not what fond paradise; we do but blow up and down an airy bubble of our own fancies, which rises out of the froth of our vain hearts; we do but court a painted heaven and woo happiness in a picture, whilst, in the meantime, a true and real hell will absorb our souls into it, and will soon make us sensible of solid wo, and substantial misery.

Divine wisdom has so ordered the frame of the whole universe, that every thing should have a certain proper place, a fit receptacle for it. Hell is the sink of all sin and wickedness. The strong magic of nature pulls and draws every thing, continually, to that place which is suitable to it, and to which it belongs. So, all heavy bodies press downward toward the centre of our earth, drawn in by its attraction. In like manner, hell, wheresoever it is, will, by strong sympathy, pull in all sin and magnetically draw it to itself. While true holiness is always breathing upward, and fluttering toward heaven, striving to embosom itself with God: and it will, at last, undoubtedly be conjoined with him; no dismal shades of darkness can possibly stop it in its course, or bear it back. Nay, we do but deceive ourselves with names. Hell is nothing but the orb of sin and wickedness, that hemisphere of darkness in which all evil moves; and heaven is the opposite hemisphere of light, the bright orb of truth, holiness, and goodness. And, in this life, we actually instate ourselves in the possession of one or other of them. Take sin and disobedience out of hell, and it will presently clear up into light, tranquillity, and serenity, and shine out into a heaven. Every true saint carries his heaven about with him, in his own heart; and hell, that is without, can have no power over him. He might safely wade through hell itself, and, like the three children, pass through the midst of that fiery furnace, and yet not at all be scorched with its flames. He might walk through the valley of the shadow of death, and yet fear no evil."

"I wish it may not prove some of our cases, at that last day, to use such pleas as these unto Christ in our behalf: 'Lord, I have prophesied in thy name; I have preached many a zealous sermon for thee; I have kept many a long fast; I have been very active for thy cause in church, in state; nay, I never made any question, but that my name was written in thy book of life:'—when yet, alas! we shall receive no other return from Christ but this: 'I know you not; depart from me, ye workers of iniquity.'"

"Indeed, we seem to do something: we are always moving and lifting at the stone of corruption, which lies upon our hearts, but yet we never stir it, or at least never roll it off from us. We are sometimes a little troubled with the guilt of our sins, and then, we think we must thrust our desires out of our hearts; but afterward, we sprinkle ourselves over with I know not what holy water, and so, are contented to let those desires still abide quietly within us. We every day truly confess the same sins, and pray against them; and yet, we still commit them as much as ever, and lie as deeply under the power of them. We have the same water to pump out, in every prayer; and still we let the same leak in again upon us. We make a great deal of noise, and raise a great deal of dust with our feet; but we do not move from off the ground, on which we stood, we do not at all go forward. Or, if we do sometimes make a little progress, we quickly lose again the ground which we had gained; like those upper planets in the heaven, which, as the astronomers tell us, sometimes move forward, sometimes quite backward, and sometimes perfectly stand still; have their stations and retrogradations, as well as their direct motions. As if religion were nothing else but a dancing up and down upon the same piece of ground, and making several motions and friskings on it; and not a sober journeying, and travelling onward toward some certain place. We do and undo; we weave sometimes a web of holiness, but then we let our passions come and undo and unravel all again. Like Sisyphus in the fable, we roll up a mighty stone, with much ado, sweating and tugging, up the hill; and then we let it go, and tumble down again unto the bottom; and this is our constant work. Like those Danaides, whom the poets speak of, we are always, by our prayers, duties, and performances, filling water into a sieve, which still runs out as fast as we pour it in."

From Lord Bacon.

TRUTH.

'The first creature of God, in the works of the days, was the light of the sense; the last was the light of reason; and his Sabbath work, ever since, is the illumination of his Spirit. First he breathed light upon the face of the matter, or chaos; then he breathed light into the face of man; and still he breatheth and inspireth light into the face of his chosen. The poet[*] that beautified the sect, that was otherwise inferior to the rest, saith yet excellently well, "It is a pleasure to stand upon the shore, and to see ships tossed upon the sea: a pleasure to stand in the window of a castle, and to see a battle, and the adventures thereof below: but no pleasure is comparable to the standing upon the vantage ground of truth, (a hill not to be commanded, and where the air is always clear and serene,) and to see the errors, and wanderings, and mists, and tempests, in the vale below:" so always that this prospect be with pity, and not with swelling or pride. Certainly, it is heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth.'

UNITY OF THE CHURCH.

'Men ought to take heed of rending God's Church by two kinds of controversies; the one is, when the matter of the point controverted is too small and light, not worth the heat and strife about it, kindled only by contradiction. For, as it is noted by one of the Fathers, Christ's coat indeed had no seam, but the Church's vesture was of divers colors; whereupon he saith,[†] "In veste varietas sit, scissura non sit:" they be two things, unity and uniformity. The other is, when the matter of the point controverted is great, but it is driven to an over-great subtlety and obscurity, so that it becometh a thing rather ingenious than substantial. A man that is of judgment and understanding shall sometimes hear ignorant men differ, and know well within himself that those which so differ mean one thing, and yet they themselves would never agree: and if it come so to pass in that distance of judgment which is between man and man, shall we not think that God above, that knows the heart, doth not discern that frail men, in some of their contradictions, intend the same thing, and accepteth of both? The nature of such controversies is excellently expressed by St. Paul in the warning and precept that he giveth concerning the same,[‡] "Devita profanas vocum novitates, et oppositiones falsi nominis scientiæ." Men create oppositions which are not, and put them into new terms so fixed, as, whereas the meaning ought to govern the term, the term in effect governeth the meaning. There be also two false peaces, or unities; the one, when the peace is grounded but upon an implicit ignorance; for all colors will agree in the dark: the other, when it is pieced up upon a direct admission of contraries in fundamental points: for truth and falsehood in such things are like the iron and clay in the toes of Nebuchadnezzar's image; they may cleave, but they will not incorporate.'

ADVERSITY.

'It was a high speech of Seneca, (after the manner of the Stoics), that "the good things which belong to prosperity are to be wished, but the good things that belong to adversity are to be admired:" "Bona rerum secundarum optabilia, adversarum mirabilia." Certainly if miracles be the command over nature, they appear most in adversity. It is yet a higher speech of his than the other, (much too high for a heathen,) "It is true greatness to have in one the frailty of a man, and the security of a God:" "Verè magnum, habere fragilitatem hominis, securitatem Dei." This would have done better in poesy, where transcendencies are more allowed; and the poets, indeed, have been busy with it: for it is in effect the thing which is figured in that strange fiction of the ancient poets, which seemeth not to be without mystery, nay, and to have some approach to the state of a Christian, "that Hercules, when he went to unbind Prometheus," by whom human nature is represented, "sailed the length of the great ocean in an earthen pot or pitcher," lively describing Christian resolution, that saileth in the frail bark of the flesh through the waves of the world. But to speak in a mean: the virtue of prosperity is temperance; the virtue of adversity is fortitude; which in morals is the more heroical virtue. Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favor. Yet even in the Old Testament, if you listen to David's harp, you shall hear as many herselike airs as carols; and the pencil of the Holy Ghost hath labored more in describing the afflictions of Job than the felicities of Solomon. Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes. We see in needleworks and embroideries it is more pleasing to have a lively work upon a sad and solemn ground, than to have a dark and melancholy work upon a lightsome ground: judge therefore of the pleasure of the heart by the pleasure of the eye. Certainly virtue is like precious odors, most fragrant when they are incensed or crushed; for prosperity doth best discover vice, but adversity doth best discover virtue.'

ATHEISM.

'The causes of atheism are, divisions in religion, if they be many; for any one main division addeth zeal to both sides, but many divisions introduce atheism. Another is, scandal of priests, when it is come to that which S. Bernard saith,[§] "non est jam dicere, ut populus, sic sacerdos; quia nec sic populus, ut sacerdos." A third is, a custom of profane scoffing in holy matters, which doth by little and little deface the reverence of religion. And, lastly, learned times, especially with peace and prosperity; for troubles and adversities do more bow men's minds to religion. They that deny a God destroy man's nobility; for certainly man is of kin to the beasts by his body; and if he be not of kin to God by his spirit, he is a base and ignoble creature. It destroys likewise magnanimity, and the raising of human nature; for take an example of a dog, and mark what a generosity and courage he will put on when he finds himself maintained by a man, who to him is instead of a God, or [‖]" melior natura;" which courage is manifestly such as that creature, without that confidence of a better nature than his own, could never attain. So man, when he resteth and assureth himself upon divine protection and favor, gathereth a force and faith which human nature in itself could not obtain; therefore, as atheism is in all respects hateful, so in this, that it depriveth human nature of the means to exalt itself above human frailty.'

FRIENDSHIP.

'After these two noble fruits of friendship (peace in the affections, and support of the judgment,) followeth the last fruit, which is, like the pomegranate, full of many kernels; I mean aid and bearing a part in all actions and occasions. Here the best way to represent to life the manifold use of friendship is to cast and see how many things there are which a man cannot do himself; and then it will appear that it was a sparing speech of the ancients to say, "That a friend is another himself;" for that a friend is far more than himself. Men have their time, and die many times in desire of some things which they principally take to heart; the bestowing of a child, the finishing of a work, or the like. If a man have a true friend, he may rest almost secure that the care of those things will continue after him; so that a man hath, as it were, two lives in his desires. A man hath a body, and that body is confined to a place; but where friendship is, all offices of life are, as it were, granted to him and his deputy; for he may exercise them by his friend. How many things are there which a man cannot with any face or comeliness say or do himself? A man can scarce allege his own merits with modesty, much less extol them; a man cannot sometimes brook to supplicate or beg; and a number of the like: but all these things are graceful in a friend's mouth, which are blushing in a man's own. So again, a man's person hath many proper relations which he cannot put off. A man cannot speak to his son but as a father; to his wife but as a husband; to his enemy but upon terms: whereas a friend may speak as the case requires, and not as it sorteth with the person. But to enumerate these things were endless; I have given the rule, where a man cannot fitly play his own part; if he have not a friend he may quit the stage.'

MR. SOUTHARD ON THE CHARACTER OF MR. WIRT.

The oration of Mr. Southard, of the United States Senate, on the death of Mr. Wirt, delivered by appointment of his brethren of the bar, in the Representative Hall at Washington, in March last, expresses the following just and impressive views of his character as a Christian. —*Epis. Recorder.*

"But, brethren of the bar, I should be untrue to his memory, unfaithful to you and my own feelings, if I closed this notice of his character and virtues without a distinct testimony in relation to another and nobler trait of character—his attribute in health, his consolation in death. William Wirt was a *devout Christian.*

In his infant years he received instruction, which produced a favorable bias toward religious truth, from his aunt, under whose care he was after the death of his mother. * * * * As he advanced further in life, there was a period when he had strong convictions upon the subject; but they were not permanent. He was thrown into society where infidel works were often read, and in which it was not unfashionable at that day to give utterance to that skepticism which had been imported from the region where the goddess of reason was worshipped, and where the unnatural alliance between infidelity and liberty had been consummated. Misled for a time, the mind of William Wirt doubted the authenticity of the sacred volume. But he was not of a temper, on this or any other subject, to rely long upon the opinions of others, nor to rest satisfied with doubts which his own efforts could confirm or remove; and this was especially true in regard to a point of infinite magnitude, affecting all his relations and duties, present and future. He determined, therefore, to bring his mind to the investigation; and, after full examination, to adopt the conclusions to which it should lead him.

Without neglecting his professional engagements, he discharged this office, and the result may be regarded as a triumph to Christians every where; for where is the mind more competent to the task; possessing larger views of all the relations of man to man; better knowledge of the aids which science and learning afford; stronger powers of investigation; better acquainted with the principles by which error is to be detected, and truth established; or governed by more candor and sincerity? Tell me in whom, of all those who have disputed the Christian doctrine? I have neither known or read of any such.

Mr. Wirt examined with care the evidences of Christianity, both internal and external. He read with close attention, Butler, Addison, Watson, Horne, Keith, Campbell, Faber, and others. He examined also every doubt suggested by the skeptic; every argument and dogma which the infidel had uttered, and which fell under his notice. He pushed the inquiry, until he found the doubt dissipated, and the argument answered. He literally studied Hobbes, Voltaire, Hume, Paine, Bolingbroke, and the whole host who have been marshalled against the Christian cause; and the result was deep conviction, unhesitating, assured reliance on its authenticity and truth.

But he did not stop at the assent of the understanding. He openly professed his belief, and was enabled to lay all his talents and learning, with deep humility, before the cross of Calvary. He was not ashamed of the Gospel of Christ.

Before the skeptic shall sneer, or the infidel rail at the annunciation of this fact, let him bring to the investigation of the same great and leading truths, the same labor, skill, talent, learning, knowledge of the rules and principles of evidence, the same candor and integrity of purpose.

These opinions and feelings of Mr. Wirt could not fail to influence his professional character and virtues: and the effect upon them must be, to the members of the bar and others, a subject of interest and solicitude. * * * * * In proportion to his investigations, he acquired additional elevation of purpose, renewed efforts, bolder and stronger views of duty; and, by his active virtue, preached sublimely the doctrine he professed. It is not too much to allege, that his growth in power and reputation was in proportion to the clearness and enlargement of his views in regard to the great questions which act upon all the personal and relative duties of man, and give authority and sanction to all the laws and obligations of society."

CIRCULAR OF THE BISHOP OF NOVA-SCOTIA.

Halifax, March 6, 1834.

Reverend and Dear Sir,—You will learn, with equal surprise and regret, that, while the Society for the Propagation of the Gospel are endeavoring to procure all possible assistance for the support of the Church in these colonies, at this time of its distress, they are impeded in their good work by malevolent reports, industriously circulated against their missionaries, representing them as inefficient, worldly, idle, and unevangelical—(epithets which are unsparingly applied, in these days of rebuke, both to the English and Colonial Clergy)—and, also, stating them to be fully, if not *over* paid for all their services.

Undeserving as we may feel of such misrepresentation, I trust we are all ready to regard it as a call to the exercise of our humility and patience and charity, and as a stimulus to increased zeal and fervor in our labors and prayers, with full faith and confidence in the protection of the Most High.

But it does not appear inconsistent with the most lowly opinion we can entertain of our best exertions, as they must appear in the sight of a holy and perfect God, to use all proper means for protecting our character and our labors from the unjust aspersions of misguided men.

The Society would not be without means for disproving any specific charge, if such were made, and would be quite ready to employ these means; but such general and vague calumnies as I have mentioned, can only be triumphantly repelled by plain and particular statements of all that is done, and doing, in their missions.

Being anxious to supply such statements as speedily as possible, I naturally turn to my brethren in the ministry for their assistance. In affording their help, I assure myself they will feel the importance of being scrupulously correct in their detail. Whenever there shall be any doubt in their mind, from want of memoranda, or clear recollection, they will require no caution from me to guard them from any thing like over-statement, and they will be desirous of being much within the truth, in preference to the least risk of exceeding these limits. I, therefore, beg to be early favored with explicit answers to the following questions:

1. How many Sundays were you present in your mission during the year 1833?
2. How many services did you perform in the same year, and how often did you preach?
3. How many miles did you travel in the same period, in every way, by land and by water, in the performance of your missionary duties?
4. How many missionary visits did you make to separate settlements, and how many pastoral visits to individual families?
5. To how many sick, or afflicted, persons did you administer the consolations of religion?
6. Have any remarkable occurrences in your mission, in the last year, required your special attention?—If any, detail them.
7. Have any remarkable cases required your spiritual care and consolation?—If any, state their circumstances, your treatment of them, and whether you had reason to hope, in all Christian humility, that your ministry in these cases has been blessed to the patients, or to those around them.
8. How many Sunday Schools have been established under your direction? How many persons of all ages attend them, and how much of your time is devoted to them?
9. What is the whole amount, or value, of the income you have derived, in the last year, from glebe, surplice-fees, contributions from your congregation, pew-rents, or from any and every source, within your mission, and what are the average prices of the chief necessaries of life?
10. What are the nature and extent of the inconvenience and hardship and distress which have already overtaken, or must speedily fall upon yourself, your family and dependents, in consequence of the late unhappy reduction of your salary?—State the number of your family, and any circumstances which may elucidate and support the facts you detail.

I shall hope to receive the information now required without any loss of time; and, as similar reports will be necessary every year, I must beg you to forward them to me, hereafter, in the first week of every January. That you may furnish them with complete accuracy, I particularly recommend your immediate commencement of a regular pastoral and parochial journal. You will be so good as to add your regular notitia of baptisms, marriages, burials, the whole number of communicants within your mission, population, and the number of schools and scholars.

Earnestly recommending yourself and your flock to the continual care and guidance of the heavenly Shepherd, under every prosperous and every adverse circumstance,

I am,
Reverend and Dear Sir,
Your affectionate brother,
John Nova-Scotia.

STATE OF RELIGION IN GREECE.

From a Letter of Rev. I. J. Robertson.

There is a great dearth of elementary books of every description, and it is impossible for a system of general instruction to be introduced or sustained without a liberal supply. Above all, there is a lamentable deficiency of books illustrative of the Holy Scriptures, the foundation of our faith and hopes. We have already published a number of little works, both for the common branches of learning, and for the diffusion of Gospel truth. I have sent brother specimens of most of them, that the friends of the cause may inspect them. I believe you are acquainted with the spiritual value of that much esteemed and widely circulated work, "Robinson's Scripture Characters." We have published 2000 copies each of a number of these, many of which are now silently preaching the fallen state of man and the way of redemption and recovery through the blood of Jesus, in Athens, Corinth, Scio, Samos, on Mount Olympus, in Constantinople, and many other parts of Greece and Asia. We have lately published a similar edition of the chapter in Horne's Introduction to the Study of the Scriptures, on their internal evidences. It forms a volume of 160 pages, having all the Scripture quotations printed at length.

This was translated by our excellent friend, and the friend of all the missionaries from the time of Parsons and Fisk, with whom he became acquainted in Scio, (as you will find in their lives,) Professor Bambas. After the devastation of this beautiful island by Turkish barbarity, he was called as Professor of Moral Theology to the island of Corfu. Here he received the work of Horne as a testimony of regard from the English missionary, Hartley. He has studied it well, and the gift has been profitably employed for the benefit of his countrymen. The chapter above mentioned was made by him the foundation of a course of lectures to Greek youth, who are in imminent danger of being overwhelmed with the flood of infidelity which is pouring in upon their liberated country. They need as many of these checks as possible. The lectures were delivered in the very school edifice to the building of which the Sunday scholars of St. Peter's contributed about $60 on my first visit to Greece. Thus the gift of an English missionary and the benevolence of some American youth, have contributed to strengthen the foundation of Christian faith in this far distant land. It was a most interesting spectacle to behold this venerable man, with his flowing robes and long beard, establishing the authority and illustrating the precepts and doctrines of God's Word to a large circle of youth, each with pencil and paper taking notes, and many remaining until after the lecture to make further inquiries. But a large supply of various works of this description is needed for the thousands of Greeks inhabiting not only this realm, but many of the islands and coasts of Turkey and Egypt; and we hope to be aided by the friends of the cause in our dear native land with funds for the translating, printing and publishing of them. Sunday scholars, however, can be more easily made to feel the value of a volume of questions on one or more of the books of Scripture. This would not only be serviceable in schools, but in families. Many a parent, with but little instruction, would thus be enabled to teach their children the contents of the divine oracles, and gain at the same time no little light themselves.

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[*] Lucretius.

[†] There may be variety of colors to the vesture, but let there be no rent.

[‡] "Avoid profane and vain babblings, and oppositions of science falsely so called."

[§] We can no longer say, "As is the people, so is the priest;" for the people now are not so bad as the priest.

[‖] Better nature.